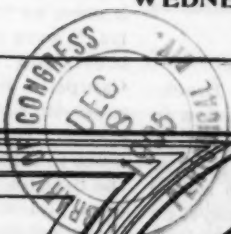


# Zion's Herald

WEDNESDAY, DECEMBER 6, 1905



WILLIAM LLOYD GARRISON

## The Field Secretary's Corner

**E**AST GLASTONBURY is a beautiful village some ten miles from Hartford. To reach there I was obliged to go by trolley to Glastonbury, and was then driven the remainder of the distance by Rev. W. T. Carter, our pastor at East Glastonbury. Here we have a fine church property, a credit to any community. The main industry of the town is the Crosby Manufacturing Co., which manufactures fine woolen goods, the members of the firm having been among the staunch supporters of the church for many years.

According to the records, the Methodist preachers were first heard in East Glastonbury in 1793. But as nothing was known respecting their doctrine or the object of their visit, and as many wicked and silly stories were circulated to their prejudice, they were looked upon as "wolves in sheep's clothing." In 1794 the preacher from the Tolland Circuit preached in the house of Mr. Asa Smith. One of the interested listeners at this service was Jeremiah Stocking, who afterward became a preacher. He came under conviction and was converted. The nearest Methodist society was at East Hartford, and he soon cast in his lot with them, and walked eight miles every Sabbath, remaining all day and walking home at night. He was soon joined by others, and meetings were held at the house of Israel Hollister. Mr. Stocking displayed such gifts, that he was soon licensed as a preacher. In 1796 they had a class of eight persons, and this is the first organization of Methodism in East Glastonbury.

From 1796 to 1810 the society had stated preaching in schoolhouses, barns, private houses, and the open air. A chapel was then erected, which served them till 1846, when a new church was built. This served until 1885, when it was destroyed by fire. Immediate steps were taken to rebuild, and before the following Sunday every cent necessary for the erection of a new church was pledged and paid. This is the present church, which is modern and up-to-date in every respect. Rev. W. T. Carter is having a successful pastorate, being greatly beloved by all his people. The church is active and aggressive, and on benevolent lines especially very responsive, giving generously to all objects.

A note from Mrs. R. B. Bannister, of Providence, R. I., informs me of the death of her mother, Mrs. Mary J. Gardner, of whom mention was made some time ago in the "Corner" as being probably the oldest subscriber to the HERALD. She had taken the HERALD for three-quarters of a century and esteemed it very highly. Had she lived until March, she would have been ninety-seven years of age. I remember, with pleasure, the brief visit I made to her home one Monday morning, and the pleasant chat I had with her. In full possession of her mental faculties, though for some time confined to her bed, she conversed with me concerning the preachers whom she had known, and the work of the church extending back for many years. The HERALD proffers its sympathy to her bereaved family.

On my return from Connecticut I stopped off for a few hours in Greenfield, where I found Rev. A. H. Herrick ready for a canvass. I had the pleasure of representing the HERALD in this church last June, but Mr. Herrick being away, no canvass was made at that time. Among the calls made during my canvass with Mr. Herrick this

time, was one on the great-grandson of Philip Embury, the first Methodist preacher in America. Mr. Embury is a hale and hearty man of perhaps seventy years. He has in his possession an old picture of Philip Embury and Barbara Heck, with the first Methodist church in this country.

The history of Pearl St. Church, Brockton, cannot be written without allusion to the parent meeting-house at Easton, which was dedicated by Bishop Asbury, Oct. 13, 1795. Without entries, with no rented pews, no plastered walls, no chimneys, no stoves, with rude oak-slab seats, backless, bark side down, supported on rough wooden legs, it was little like the beautiful edifices in which our Methodist people are worshipping today. Its famous preachers received their salaries of "veal, beef and pig," or sometimes were paid in "wood, boards, shingles, hay and shoes." This building stood until 1830, when it was sold, moved away, and altered into a tenement house.

Usually Methodist societies grow from small beginnings—a prayer meeting, a few earnest souls, encouragement given by some volunteer preacher, a gradual development into a permanent organization. All this has been true of the Pearl Street Church. When "Father" Bates was the minister at Easton, he organized a class at the home of Mrs. Anna Carr, in what is now known as Brockton Heights. The class, outgrowing its meeting place, met over the "little green store." From this small beginning what is now known as Pearl Street Church was organized, and in 1830 the building now used by the society was erected; and notwithstanding the fact that she has been sending those trained within her walls to augment the membership of the churches of this and other cities, she has maintained her own services and is at present in good condition. Out from her ranks have passed scores of people who have united with and organized other churches, so that today many indeed can truthfully rise up and call her blessed. A noble lineage indeed! Daughter of the First Methodist Episcopal Church in Easton, mother of the present church at Cohasset and of the flourishing Central, and grandmother to both the Franklin and South Street Churches, she may well be proud of her offspring. At the time the church was built it was supposed that it would occupy a prominent place in the centre of the rapidly growing town; but the coming in of the railroad caused building operations to flourish in another part of the city, and it was left on the outskirts. While this is so, it has nevertheless a large field of usefulness in ministering to the spiritual needs of the many people who have their homes in its immediate vicinity.

Rev. G. M. Mossman is the present pastor, coming here as a student in Boston University School of Theology from the Upper Iowa Conference, some four years ago. During his pastorate the church has prospered. Recent repairs have been made at an expense of some \$800. Steel ceiling, new carpet, paint within and without, and new lighting apparatus, have added greatly to the attractiveness of the house. A comfortable parsonage next the church furnishes a home for the pastor. Mr. Mossman gave me a cordial welcome and introduced me to his people gladly. Among others I met Mrs. H. S. Smith, widow of one of our superannuates, who is

an enthusiastic believer in the HERALD, having read the paper for many years. Mr. Bradford Packard had also had it for fifty consecutive years.

South Street Church, Campello, is of comparatively recent origin. The phenomenal growth of the city during the early seventies brought many Methodists to Brockton. The mother church at "West Shores," now known as "Pearl Street," and the "Central" were the only churches available for them, and many Methodist residents in Campello were obliged to walk a mile or more in order to find the church of their choice. This became a serious inconvenience to many, and in 1879 they decided that the time had come to have a church of their own. In 1880 a lot was purchased sufficiently large for church and parsonage, and the church was immediately erected, the parsonage being built in 1893. In 1893 the church was enlarged during the pastorate of Rev. George W. Hunt, now presiding elder in the Vermont Conference. They have proven their right to existence, and God has prospered them, especially during the four years' pastorate of Rev. S. E. Ellis, who is greatly beloved by his people and highly successful in his labors. A recent marked feature of their work has been the large number of men converted, while within a few weeks several of their wives have also sought and found the Saviour. Conversions are the rule rather than the exception, scarcely a Sunday evening passing without conversions. They have given themselves to the breaking of records in all departments. Splendid congregations, increasing attendance at the evening services, and a growing Sunday school, give indication of this. Father Montgomery, now 82 years of age, the oldest living charter member of the church, is an honored class-leader. Recent figures show an attendance of 54 and 60 present. Surely the class-meeting is not on the decline under his leadership! Just before the commencement of the service Sunday morning I was surprised to see a company of about a dozen men file in and occupy the front row of seats directly facing the pulpit. Among them I saw the face of Mr. F. H. Farrington, a brother beloved in the old church at Millford, Mass., from which I received my license to preach in 1888. They compose a praying band connected with this church, whose members render valuable assistance in their own and neighboring churches. The leader, Mr. Wm. H. King, a man of splendid proportions, standing six feet three, was recently converted, and is giving evidence of his conversion in his active personal efforts for the salvation of others. The "Montgomery Class," named in honor of Father Montgomery, is an organization designed for work in the interests of the men of the church, in which direction its efforts have been highly successful.

F. H. MORGAN.

36 Bromfield St., Boston.

Have you seen the new song "Forward?" Just the piece for young people's Societies and the Sunday school! Specially adapted for use as a processional! Price per hundred, \$2.00; per dozen, 35 cents. Special rates for larger quantities. Send for sample copy to W. L. D. Twombly, ZION'S HERALD office, 36 Bromfield St., Boston, or 15 Omar Terrace, Newtonville, Mass.

"Forward is full of faith and courage—embodies just the right kind of Christian teaching for our young people. I sincerely trust that it will yet be sung by thousands as their watch-word."

FRANKLIN HAMILTON,  
Pastor of First M. E. Church, Boston.

Bishop Mallallen says of it: "It is full of inspiration and vigor. I hope that it may meet with a large sale."



# Zion's Herald

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CHARLES PARKHURST, Editor

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### England's Far Eastern Gibraltar

THE acquisition by the Government of the Straits Settlements of the docks belonging to the Tanjong Pagar Company — a purchase nominally made for commercial purposes, but really for strategic reasons — is the first step in the building up by Great Britain of a new Gibraltar in Southern Asia, at Singapore, which may prove a menace to Germany, a barrier to France, and an arrest to Russia. It is generally admitted by naval experts that a fleet supported by such a base properly fortified could absolutely prohibit the passage of any hostile naval force, and could render difficult commercial communication between the China Seas and Europe. The creation of a naval base at Singapore will enable Great Britain to regain a supremacy in maritime commerce in those eastern seas where German rivalry has so threatened her ascendancy. Lying as Singapore does on the highway to the Far East and to northern Australia, its magnificent harbor, already protected by several forts, is strategically as well as commercially one of the bulwarks of Britain's power. But while the British Government evidently intends to make the base at Singapore as formidable as possible, intelligent and far-seeing Britons consider that England's real interest is in the "open door," not in close monopolies.

### Atlantic Liner's Submarine Telephone

THE cause of submarine telephony has received an acceleration through its successful application to the Cunarder "Lucania." Captain J. B. Watt of that renowned steamship states that on a recent trip out from New York the Sandy Hook lightship bell was heard at a distance of three miles, and on the return trip, during a dense fog, the bell of the Nantucket lightship was accurately located at a distance of three and a half to four miles. It is well known that the conditions of weather, fog, rain and wind, make unreliable the transmission of aerial signals, whether of sound or light. The great advantage of the submarine system, designed by an American inventor, is that in water sound travels in waves at

four times the speed it attains in air, and with absolute regularity, provided both sending bell and receiver are submerged to a depth sufficient to avoid disturbances on the surfaces. Electricity is the means employed for striking the submerged sounding body, and each lightship equipped with the apparatus has a special number. The strikes made on the sounding bell may be distinctly heard up to a certain distance by an officer on an incoming ship that is provided with a receiver, by putting his ear to the telephone in the pilot-house. The system has been used with success in the coastwise traffic, and now is being extended experimentally to Atlantic steamships.

### Census of Divorced Women

THAT Chicago is not pre-eminently a "city of homes" is shown by the fact that the number of arrests for abandonment brought by wives against husbands is greater in Chicago than in any other city of the United States, and larger in proportion than in any other city, and also by the fact that it has the largest number of divorced women, their number by the last census being stated to be 2,486. In New York there are 2,060 divorced women, while San Francisco has 1,010 and Philadelphia 1,020, these figures only including divorced women who have not remarried. St. Louis, Baltimore and Kansas City have about 1,000 such cases. Indianapolis, Washington and New Orleans, with a population of about 175,000, have 900 divorced women; while Boston, much larger, standing eleventh on the list of American cities with respect to such cases of conjugal infelicity, leading to separation, has 800. The city which has the smallest number of divorced women is Bayonne, New Jersey.

### Exports from America to China

ACCORDING to a recent bulletin issued by the Bureau of Statistics of the Department of Commerce the exports from the United States to China in the ten months ending with October, 1905, were more than twice as great as in the corresponding period of any preceding year in the history of our commerce. The total value of merchandise exported to China in the period referred to was \$50,104,767, against \$20,557,184 in the corresponding ten months of 1904, which up to that time was the high-record year in our export trade with China. In October of this year 29,828,023 yards of cotton cloth, which form more than one half of the total value of our exports to China at the present time, were exported. A comparison of our exports to China in 1905 and in 1895 shows a remarkable increase,

for in the ten months ending with October, 1895, the exports amounted to only \$2,834,803, as against \$50,104,767 in 1905. The principal articles exported to China from the United States are cotton cloths, refined mineral oils, copper, manufactures of tobacco and of iron and steel, flour, lumber and other manufactures of wood. Large quantities of flour destined for the markets of China go to Hongkong, and are credited to that port in the export statements.

### News from Amundsen Expedition

NEWS has been brought by George Cleveland, a Martha's Vineyard whaler — who has returned to Dundee, Scotland, from an expedition in Davis Strait, and who has been in touch with Eskimo informants — that Captain Ronald Amundsen's Arctic ship "Gjoa" has been crushed in the ice at Boothia Felix (the northernmost part of the mainland of North America), and that the explorers escaped and have been housed by the natives. Dundee whalers who were appointed to meet Captain Amundsen with stores have not been able to trace him. The captain was the first officer of the "Belgic" in the Gariach Arctic expedition of 1897-1899. On his return from that trip he conceived the idea of searching for the magnetic pole, as the result of a conversation with Prof. Neumayer of Hamburg, who represented to him that the discovery of that pole would be of great value to science. The unfortunate expedition left Christiania in June, 1903, on board the "Gjoa," a whaling ship, provided with a four years' equipment.

### Universal Suffrage in Hungary

A FRESH issue has appeared in the Austro-Hungarian imbroglio in the shape of a demand for universal suffrage — the ideal that is so exciting the imaginations of the crowds in Russia. The old question on which the dual empire tended to split was that of language — whether the orders given the Hungarian troops should be uttered in German or in Magyar. Both sides were inflexible, and a deadlock was imminent when Fejervary, the Hungarian premier, as a master-stroke of policy, tried to swamp the Magyars by a decree of universal suffrage. As the Magyars are in the minority in their own country, this would have been at once effective, but Emperor Francis Joseph disapproved the decree, and Baron Fejervary resigned. But the question of universal suffrage, once raised, will not down, and it has evoked such a burst of national enthusiasm as to make it almost certain that it will be the plan ultimately adopted to produce harmony. The Magyars themselves are divided as to its merits, but all the remaining races in the king

dom, who together constitute a majority, are eager for its adoption, and there are many who agree with Mr. Kristoffy, Minister of the Interior in the Fejervary cabinet, that universal suffrage and a secret ballot are the only cure for Hungary's present troubles. To this view Emperor Francis Joseph himself appears to be coming.

#### Convening of Congress

THE 59th Congress assembled for its first session on Monday, in a newly-decorated Capitol. The Senate adjourned out of respect to the memory of the late Senator Platt of Connecticut. The attention of the House was engaged with routine matters of organization. A flood of House bills, however, were introduced during the afternoon. Hard legislative battles are in prospect over such important questions as railroad-rate legislation, national regulation of insurance, statehood for the remaining Territories, Panama Canal construction, restriction of immigration, treatment of the Chinese, and colonial administration. Mr. Cannon was re-elected Speaker, and under his vigorous presidency the business of the House is likely to be expedited and the course of legislation kept clear of distracting side diversions.

#### President's Message

FIRST, and most strongly emphasized in the President's Message, is the matter of Federal control of corporations engaged in interstate business. The President, while admitting the natural and proper pre-eminence of great corporations in our modern economic organization, and their indispensableness to our further progress, points out the fact that some leaders of great corporate interests employ their large powers in ways harmful to the general public welfare, and the further fact that no adequate supervision and control exists by which abuse of corporate power can be checked. Only Federal supervision, which is amply provided for by the interstate commerce clause of the Constitution, can meet the case. What is needed is not sweeping prohibition, but such supervision as will strike at the real evils, not only in the direction of harmful restraint of competition, but the other abuses attached to corporate greed. To this end the President recommends the creation by Congress of an administrative board clothed with authority to take positive action in regard to rate abuses. He makes the suggestion, already offered by Attorney General Moody, that in the case of a low rate to a favored shipper the board would have the right to declare this minimum the reasonable maximum rate.

The President refers to the insurance investigations as showing that such corporations have outgrown State control, and by their interstate operations have become proper subjects for Federal supervision; and the attention of Congress is asked for the devising of such control as may be possible. Connected with this general topic is the matter of corporate participation in Federal elections. The President would have Congress prohibit campaign contributions from corporations, and compel full and verified publication in detail of all moneys contributed to and expended by candidates and committees in Federal campaigns.

Tariff revision, in the President's opinion, is not at present clearly demanded by the

needs of revenue or by the requirements of industries, nor is the nature of possible revision evident. He suggests the consideration of maximum and minimum schedules when revision may seem necessary. He advocates for the present a greater development of trade with the other peoples of this continent.

The Panama Canal work is briefly reviewed. The President says that the Isthmus has been put in good sanitary condition, and will be made even better. Good quarters, hospitals, and food for the employees have been provided, and much machinery ordered; by the middle of next year excavation on a large scale will be under way. The necessity for an immediate appropriation to avoid disastrous stoppage of the work is set forth.

Reporting the action taken toward a second Hague Conference, the President pledges the support of the United States Government.

Further restriction of immigration is urged, in order to weed out material unfit for our citizenship. Diversion to the Southern States is suggested as desirable. The chief evil is declared to be the activity of foreign steamship companies, which should be more strictly controlled. An extension of our inspection abroad is declared necessary, and an international conference is suggested as probably useful. On the question of Chinese immigration, the President asserts the necessity of excluding coolies, or laborers, but contends that other classes of Chinese should receive the same treatment as like classes of other nations. He declares that such treatment would not only not harm this country, but is necessary to our good relations with China.

Revision of the land laws and greater stringency therein is declared a pressing need. Federal control of grazing land is advised.

The President points to the decadence of American foreign shipping, and asks attention for the report of the Merchant Marine Commission.

He asks for free trade with the Philippines, except for 25 per cent. of the Dingley duty on sugar and tobacco, and the later abolition of even this. He thinks the operation of the coastwise shipping law should be further suspended until July 1, 1909. He declares Chinese labor to be undesirable in the Philippines as in Hawaii. As to the latter, he advises that 75 per cent. of the insular customs and internal revenue receipts be set aside for the development of the islands. Fortification of the islands is declared an urgent need. Citizenship is recommended for the Porto Ricans, and for both Porto Rico, and the Philippines a broadening of franchise conditions so as to secure industrial development by American capital.

The President advises the immediate admission of Oklahoma and the Indian Territory as one State, and of Arizona and New Mexico as one State.

The expected has happened in the resignation of Arthur J. Balfour, the British Premier, which was formally tendered to King Edward on Monday. The King has invited Sir Henry Campbell-Bannerman to undertake the somewhat difficult task of forming a new Ministry that will command the thorough confidence of the country. It is probable that Lord Rosebery will be entirely ignored in making up the new Cabinet, and that John Morley will be one of the chief advisers of Sir Henry in drawing up the list of his official family. It is quite likely that Mr. Morley will go to the Indian office, and that Herbert H. Asquith will be Chancellor of the Exchequer. John Bryce also is likely to have a prominent secretaryship.

#### The Jewish Americans

NO more interesting and significant celebration has for a long time arrested public attention than that which, after nearly a week of observance, culminated last Thursday—the 250th anniversary of the arrival of the Jews in the United States. A small planting, less than thirty in all in 1655, has grown to be a million and a quarter at least, and some say 1,600,000. The truth is, they are coming so rapidly now, every week, that it is hard to keep pace with the numbers. They constitute nearly one-fifth of the population of New York city and about one-tenth of that of Boston. Only two other countries in the world, Russia and Austro-Hungary, have as many Jews as are in America; and they make most excellent citizens; peaceable, law-abiding, industrious, enterprising. They are not found in the jails or the poorhouses; they are very rarely applicants for charity. Few people have understood how prominent has been their part in the history of the country.

It now appears that Jewish scholars did very much by their scientific instruments and investigations to prepare the way for the enterprise of Columbus, and that it was a Jewish financier, Louis de Santangel, who advanced the money for the first expedition, while the second voyage was fitted out mainly from the confiscated goods of the Jews who had been expelled from Spain. For it was Aug. 2, 1492, that 300,000 of the Jews were compelled to leave Spain, and Columbus sailed on the following day. With him went several Jews, one of whom, Luis de Torres, was the interpreter of the party, another was physician, and still another was surgeon. Cromwell, in 1650, removed in England the ban which had prevailed against the Jews for nearly four centuries, since the days of Edward I., and thus opened to them not only England, but those English colonies which were in time to dominate the North American continent. The Dutch West India Company, in which some Jews held stock, is also entitled to honor for its enlightened action soon after, by which at New Amsterdam in 1654 and 1655 a company of Spanish and Portuguese Jews from Jamaica and Brazil received welcome. By the time of the Civil War there were only about 150,000 in the country, yet the records of the army and navy show that about 7,000 participated in the struggle. Still more prominent have they been in all the honorable pursuits of peace, especially in banking, journalism, commerce, law, and learning of every sort. They have contributed their full share to the prosperity and greatness of the nation, in the professions and trades, in manufactures, finance, politics, and public life, well repaying the generous treatment they have received at our hands.

More than any other country in the world this is to the Jew his modern Promised Land, flowing with milk and honey, and it is altogether probable that in the course of another fifty years, or possibly sooner, the majority of the Jews of the world will be safely domiciled on these happy shores; although much will depend on whether Russia continues her imbecile course. The calamities now descending on that heaven-stricken empire are in part the penalty for its horrible oppression of an innocent race. No weapon formed against that people shall prosper. They that honor them God will honor. History at a hundred points emphasizes this truth; and the reflection may well enhance our satisfaction at the good record made toward the Jews in this country, more and more shall we reap the fruits of our just policy. We trust that the old prejudice against them, if it still lingers a little here and there, will speedily disappear.



## William Lloyd Garrison

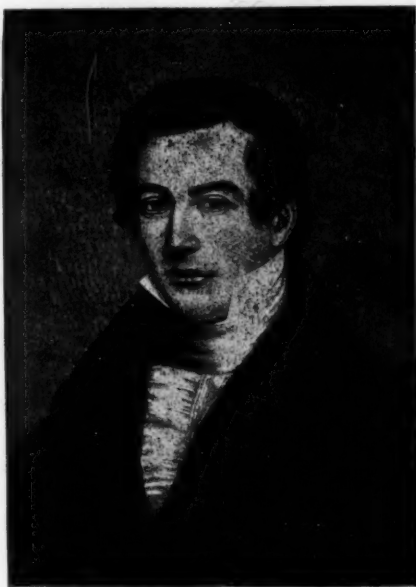
It is very difficult for us to put ourselves back seventy-five or one hundred years and realize what was the condition of things in this country then regarding slavery. But unless, by some effort of imagination, we do this, we cannot comprehend the career of William Lloyd Garrison. That career, brought afresh to our notice by the occurrence of the one hundredth anniversary of his birthday next Sunday, has such important and perennial lessons that we feel justified in taking considerable space to set them before our readers. His crowning glory is that to him, more than to any other one man, was due that arousing of the moral sentiment of the North which fired men's hearts and nerved their arms for the overthrow of slavery. No man, in any land or time, ever surpassed him in the singleness of purpose, the downright earnestness, the noble disinterestedness, the thorough honesty, the indefatigable zeal, the sincerity, simplicity, and unfaltering devotion, with which he consecrated himself to his God-given task. He had other excellent traits — so many that there is an embarrassment of riches in trying to enumerate or depict them. Worthy of all admiration were his humility, self-abnegation, sympathy with suffering, detestation of all forms of cruelty and oppression, active benevolence, patience in adversity, indomitable courage, glorious independence, persistent cheerfulness. No cupidity, vanity, ambition, or self-seeking marred his mission or detracted from the dignity of his moral crusade. He impersonated the highest moral sentiment.

He had a wondrous charm of manner, a most attractive personality, which attached others to him strongly; there was something magnetic about him which all felt who came into his presence, and which in numberless cases disarmed the hostility occasioned by his printed words. He was genial, buoyant, winning in his ways, with a kindly face, and even, gentle voice, a Quaker-like calmness, deliberateness, and meekness, unfailing courtesy and good temper, sweet reasonableness and companionableness, a keen sense of humor, a quick eye for harmless pleasant-ries, a hearty laugh. His private, domestic and social life was without spot or blemish, without the faintest shadow of suspicion or stain, as all bore witness who knew it. He made his home a heaven into which it was a delight to enter. Said Wendell Phillips:

"His was the happiest life I ever saw. No man gathered into his bosom a fuller sheaf of blessing and delight and joy. In his seventy years there were not arrows enough in the whole quiver of the church or state to wound him. I have seen him intimately for thirty years, while raining on his head was the hate of the community, when by every possible form of expression malignity let him know that it wished him all sorts of harm. I never saw him unhappy. I never saw the moment that serene abounding faith in the rectitude of his motive, the soundness of his method, and the certainty of his success did not lift him above all possibility of being reached by any clamor about him. Every one of his near friends will agree with me that this was the happiest life God has granted in our day to any American standing in

the foremost rank of influence and effort. God ever held over him unclouded the sunlight of His countenance."

What a leader he was! How pure and patriotic, sagacious and indomitable, brave, tireless, fearless, serene, wholly noble! No one, however mad with hate, ever dared to hint that there was anything low in his aims, false in his assertions, or selfish in his efforts. In the darkest hour he never doubted the omnipotence of conscience, never lost heart or hope. His tenacity of purpose never weakened, even up to old age. He was a prophet, a divinely inspired voice speaking for God's outraged law of justice and love, pleading for the inalienable rights of man, and rebuking the sin that preyed upon the nation's life; the voice of one crying in the wilderness and commissioned to make the way straight for the



GARRISON IN YOUNG MANHOOD

coming of the Lord, whose glory our eyes beheld when He trampled out the vintage where the grapes of wrath were stored and loosed the fateful lightnings of His terrible swift sword. He was utterly loyal to God and truth and to every conviction of duty. He gave the world a new conception of the majesty and power of a single human life. His faith in the ultimate triumph of moral principles was absolute, his faith in God immovable. Whoever else might yield to discouragement, he never. He showed a fairness in controversy such as has very rarely been seen in any age of the world, even by those making (not without foundation) the highest professions of Christian perfection. He treated opponents and critics in his own columns in a way that probably was never done before, giving them often more space than he took himself, letting himself be roundly abused in his paper without offering a word of reply, evincing a magnanimity and nobility of character, a perfect confidence in the truths he held, and a faith in free discussion, which is unparalleled. His heart harbored not the least touch of ill-will, nothing of venom or personal rancor.

### His Remarkable Career

His career is remarkable for several

things; not only for the courage with which he overcame the successive obstacles that withstood him; not only for the sagacity with which he discerned the hidden forces fit for such a movement, called them forth, and welded and wielded them to most prolific results; but also for the extremely rare fact that it was his own moral nature, almost if not quite unaided from outside, that consecrated him to the great idea which absorbed his life. He confronted the nation in the bloom of his early youth, set himself against all the forces of commerce and college, of church and state, when hardly more than a boy, well knowing what he did, seeing clearly that a fight, of the longest, hardest kind, with the worst passions of human nature, was before him; and yet he did not quail or tremble. Before he was twenty-four years old he found and sounded, first of all, the tocsin of immediate, unconditional, uncompensated emancipation, and proceeded to organize upon that great (because simple) principle a movement which, under God, proved mighty enough to accomplish its object. Before he was twenty-five he was in jail in Baltimore for his cause, singing with a heart overflowing with gratitude — "his prison turned into a palace," he said — the hymn beginning, "When all Thy mercies, O my God!" When just entering his twenty-sixth year, Jan. 1, 1831, he started in Boston the publication of the *Liberator*, advocating the immediate abolition of slavery, and incorporating in the first editorial these memorable words — now adorning the monument which stands on Commonwealth Avenue:

"I will be as harsh as truth, and as uncompromising as justice. On this subject I do not wish to think or speak or write with moderation. I am in earnest; I will not equivocate; I will not excuse; I will not retreat a single inch; and I will be heard. The apathy of the people is enough to make every statue leap from its pedestal, and to hasten the resurrection of the dead."

It was this heart-crushing apathy which called from him in his desperation words that seemed over severe, denunciations that were scathing and scalding. He defended them on the ground that there was so much ice around him to be melted he had to be red hot, and he constantly lamented the utter inadequacy of the English language to do half justice to the enormities of the iniquity he attacked. Apathy concerning, or antipathy to, his cause not only filled the minds of politicians, but characterized the great majority of the churches and ministers. There were noble exceptions. Oliver Johnson bears the important testimony that the sixty-two delegates from eleven States who met at Philadelphia, Dec. 4, 1833, to form the American Antislavery Society, were, without a single exception, Christian men, most of them members, and a dozen or so ministers, of evangelical churches. Every member of the executive committee, he says, was an orthodox Christian. "Here and there," says Mr. Johnson, "a religious paper treated the subject with something like reasonable fairness, but as a general rule the organs of the different sects were bitterly hostile. The Methodist paper of New England, *ZION'S HERALD*, which was not

under ecclesiastical control, was friendly, but the *Christian Advocate* of New York, the official organ of the Methodist Episcopal Church, was filled with gross abuse of the abolitionists." This failure on the part of the churches in general — especially the leading ecclesiastics, the chief officials, the more influential pulpits — to give them the support they felt they had a right to expect, naturally embittered the abolitionists to some extent, and led to their taking up with ideas and people of another sort, so that the breach widened very lamentably.

#### His Christian Character

Mr. Garrison was brought up by his godly mother in Newburyport, where he was born, a pretty rigid Baptist, though he never became a communicant. As he grew to look into all matters with his independent mind, his views changed in many particulars; but that he ever became an "infidel" in any opprobrious or disgraceful sense is not true. He indignantly repudiated the charge in 1841, when it began to be made, as "both

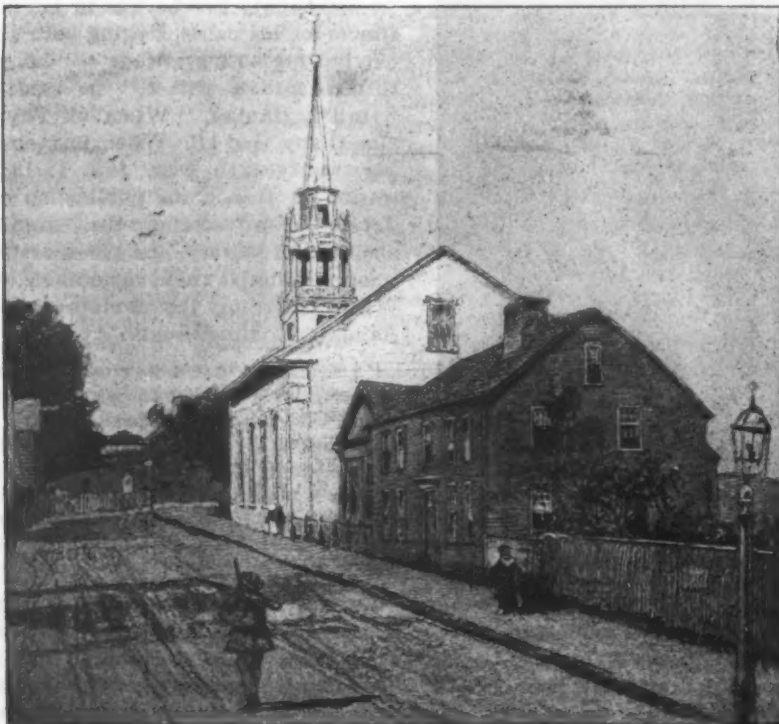
we consider how much he did for God in behalf of the oppressed, how brave a fight he made against enormous odds, how pure a life he lived, ascribing, as he did, all the glory of it to God alone, sincerely deprecating any personal credit, we are not willing to call him infidel on account of his departing from many traditional views of Christianity. How easy to fling such terms of reproach! How often those who fling them, ignorantly or maliciously, are much further from the kingdom than those whom they thus vainly seek to put down.

Our space is so hopelessly insufficient to do anything like justice to the character and career of this truly great man that we seem only to be touching the outer fringes of the subject. But perhaps our words will arouse some of our readers to look into the matter more carefully in the many books that are available. Mr. Garrison had a very masterful spirit; he was a most militant soul, very dogmatic and positive in his opinions, rather prone to fall upon those who did not see as he

Mathew and Louis Kossuth, who were so entirely bent on carrying out what seemed to them their peculiar mission that they thought they had no time or influence to give to the slave. All this should be said, and must be admitted by his friends.

But it does not, after all, very greatly detract from the sum total of his excellent greatness. He stood for the truth, the truth at any cost, truth rather than peace. When dragged through the streets of Boston, Oct. 21, 1835, by a respectable "broadcloth" mob, in imminent peril of his life, he walked with head erect, calm countenance, flashing eyes, full of faith and hope and love. His soul, he says, "was not only devoid of fear, but was so sustained by the promises of God that he was ready to shout aloud for joy." His motto, carried at the head of the *Liberator*, was: "My country is the world, my countrymen are all mankind." When he closed its publication, its work done, at the end of 1865, when slavery was no more, he could say: "I began the publication of the *Liberator* without a subscriber, and I end it without a farthing as the pecuniary result of the patronage extended to it during thirty-five years of unremitting labors." He would have died, as he had lived, a very poor man, had not his many friends the world around rallied to his assistance, and made his declining days comfortable by a testimonial amounting to \$31,000.

His career may be briefly summed up in the words he wrote to a friend: "I did what I could for the redemption of the human race." To be able truthfully to say that was surely worth all it cost. His closing years at his delightful home in Roxbury were very peaceful. He was universally honored. Few men, indeed, have ever lived to see so much of vindication and triumph, to behold so complete a victory after so long and severe a conflict. Beginning with rotten eggs, he ended with roses. He was favored far above most in this, as well as in the happiness of his family life and the serenity of his disposition. Exceptionally beautiful was his decease. He regarded death as "simply an exchange of spheres for the better," and wrote to one of his sons at the end of his 73d year: "The matter of death grows more and more insignificant as I advance." He had already said, when a darling little boy was taken from his household: "Death is not to be chronicled among calamities, not to be deplored; it is as clear an evidence of Divine wisdom and beneficence as birth; it is scarcely rational to talk of being resigned to it; I see nothing sad about death." Such was his thought about his own departure. He was always fond of hymns, always singing them from boyhood, when he belonged to the choir; and in his dying hours his children gave him utmost pleasure by singing around his bed, "Thus far the Lord hath led me on," "Rise, my soul, and stretch thy wings," "All hail the power of Jesus' name," "The Lord is my Shepherd," and other such precious pieces. He passed away, May 24, 1879. His remains lie in Forest Hills Cemetery, and the blessing of multitudes ready to perish whom he so signally helped to deliver, is his eternal great reward.



GARRISON'S BIRTHPLACE AT NEWBURYPORT

groundless and malicious." He wrote to an English friend:

"I believe in the indwelling Christ and in His righteousness alone. I glory in nothing here below save in Christ and Him crucified. I profess to have passed from death unto life, and by happy experience know that there is no condemnation to them who are in Christ Jesus and walk not after the flesh, but after the Spirit."

He did thus walk all his days. "My trust is in God," he said; "my aim to walk in the footsteps of His Son; my rejoicing, to be crucified to the world and the world to me; Christ is my Redeemer." "My arguments are all drawn from the Bible, and from no other source." His ideas subsequently to this became gradually somewhat changed, so that possibly he could not have used in after years such explicit language; but we find no reason to believe that he was not to the last a Christian in the essentials. When

did with tomahawk and scalping knife. He was deficient in a sense of proportion; he visited with about equal severity of speech the abettors of the slave power and the formers of the Liberty Party with whose policy he did not sympathize, for he did not believe in voting any way. He found it very hard to brook opposition whether from friends or foes. He had not a particle of doubt that his positions were exactly right and all others precisely wrong. In the heat of conflict he used language which, when it was all over, he saw, and confessed, ought not to have been used. He loaded down his leadership of the cause with a good many side issues, which needlessly alienated friends and distracted effort — a tactical blunder. He failed to put himself sufficiently in the place of others not gifted with his logical mind or more trammelled with wide-reaching responsibilities. He could not make allowance for men like Father



### The Coming of Douglas Hyde

THE arrival in America of Dr. Douglas Hyde, the president of the Gaelic League, marks the beginning of the second era in the revival of Gaelic studies in this country. A year or two ago William Butler Yeats, the Irish poet and critic, came to America almost unheralded, but during his brief stay he made a profound impression upon the cultivated classes of our great cities. Mr. Yeats was a worthy apostle of the æsthetic side of this great movement. A poet and writer of exquisite delicacy, with a spirit in which dwelt the laughter, the tears, the mysticism, of the Celtic character, Mr. Yeats opened to the lover of pure literature a world of ancient and modern treasures the very existence of which had been known to few.

Dr. Douglas Hyde represents a broader, a more virile phase of the new movement. He is a scholar of note as well as a writer of distinction. A graduate of Trinity College, Dublin, he has enjoyed all the advantages which that famous seat of learning can offer. His "Literary History of Ireland" is a monumental work. His numerous poems and articles in both Gaelic and English have made his name a household word in Ireland. Dr. Hyde is a scholar and a literary man, but he is something more. He is a great organizer. His mission in America is thoroughly practical. He comes to lay before the people of America the aims, the purposes, and the hopes of the Gaelic League. This Gaelic League has had a remarkable history. In its brief existence of twelve years it has rescued from what seemed certain death the national language of Ireland. At the time of the organization of the League in 1893, the number of persons who could speak the Irish language was so rapidly diminishing that the extinction of the language appeared to be a matter of only a generation or two. The League has brought about such a change in the attitude of the British Government that the number of schools in which the Irish language is taught has increased from 105 in 1899 to over 3,000 in 1905.

The aims of the League are far more sweeping than the restoration of the Irish language to its old place in the mouths of the people of Ireland. The purpose of the League is nothing less than a complete revival of the Irish national feeling, a revival which shall include "the Language, the Music, the Games, the Traditions, the Industries, the Glory of Ireland." Opinions may differ as to what is included under the vague term, "the Glory of Ireland." The word was deliberately chosen to suggest the vague aspiration of every Irishman to see his country restored to its old position of political power. With fine judgment, and with a tact which is one of the most promising signs of the new movement, the leaders of the Gaelic League have so admirably formulated their aims that it is possible for Irishmen of all political creeds and of every shade of religious belief to stand on a common platform. For the first time in centuries the Protestant from Belfast finds himself clasping in hearty concord the hand of his Catholic brother from Cork. Dr. Hyde is a Protestant, the son of an Irish Protestant clergyman, but his hold upon the affection of the Catholic south of Ireland is quite as strong as that which he has obtained on the Protestant north.

This new movement has acquired within twelve years a comprehensiveness and sweep which are really astonishing. The leaders showed a profoundly philosophic grasp of the Irish nature when they began the movement with a revival of the study of the Gaelic language. When an Irishman learns his native language his new feeling of restored nationality leads him to

carry this pride of country into the details of his daily life — into the selection of his wardrobe, his sports, his recreations, his business. Within the last ten years the products of the Irish cloth mills have nearly doubled. As Irish industries revive, room is found for thousands of workmen in the native shops and factories, and thus the wave of emigration which was so rapidly depopulating Ireland has already begun to recede. The moral side of the Irish character is responding to the new movement. The temperance cause has gained numerous converts among those whose newly awakened pride of nationality has inspired them to struggle up from the misery into which apathy and despair had thrown them.

The movement has spread to this country, and has taken root on the continent of Europe. Schools for the study of Gaelic have been established in several of our large cities. In Boston there are several such schools. In Cambridge a Gaelic school has been opened within the last few weeks. In several of our larger universities, Harvard and Columbia among others, instructorships or professorships of Gaelic have been established. For several years the larger German universities have had professorships of Gaelic. From a philological standpoint Gaelic studies appeal to a wide circle of scholars who have no racial connection with the Irish people. To the student of comparative philology of the Indo European languages, Irish ranks well up with Sanscrit in the light which it sheds on linguistic problems.

It is too early to predict the future of the Gaelic revival. Some affect to see in it a mere passing enthusiasm. We are inclined to regard the movement more seriously. No one can study the Irish character without becoming profoundly impressed with the undying desire to see a restoration of Irish nationality. Opinions differ among Irishmen as to the wisdom of an active propaganda looking to a severance of the political bonds between England and Ireland. Had the Gaelic League put its pronouncement into a definite political form, the League would have become but an additional firebrand to inflame Irish passions. By its appeal to the Irish to revive the "glory" of ancient Ireland, it has laid a platform on which Catholic, Protestant, Dissenter, Nationalist and Unionist can stand and work in harmony.

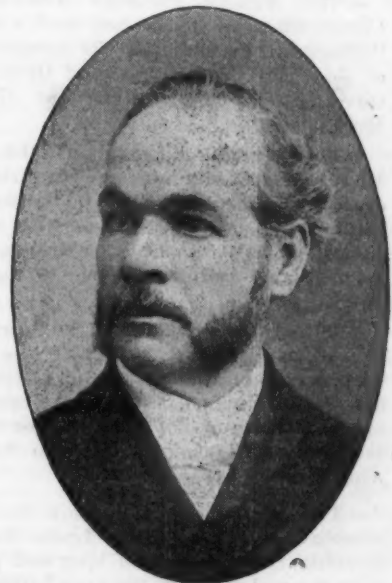
### Death of Rev. James Cairns

ON Monday morning, Nov. 27, Rev. James Cairns, of the New Hampshire Conference, who has been ill for a long time, passed on to his reward. The immediate cause of his death was a disease of the liver. For nearly thirty years he was an active and useful member of the Conference, holding a good grade of appointments. He was an excellent preacher, and often powerful and very impressive in expounding the truths of Scripture. He was born, June 7, 1841, in Barrhead, a suburb of Glasgow, Scotland, where he obtained his earlier education. At the age of sixteen he was converted, and immediately became active in religious work, preaching and conducting evangelistic services in halls and in the open air. At his conversion he joined the United Presbyterian Church, retaining his membership in that body until his removal from the country. July 17, 1868, he married Miss Mary Elliott, of Glasgow. In 1871 he and his family came to America, settling in Rochester, N. H., where he united with the Methodist Episcopal Church. In 1875 he engaged in the active work of the ministry,

and in 1877 became a member, in full, of the New Hampshire Conference.

A wife, mother, one daughter, and two sons survive. The two sons are Methodist ministers — Rev. James George Cairns, now stationed at Woodsville, N. H., and Rev. John Lorenzo Cairns, of Hillsboro Bridge, N. H.

Funeral services were held in the First Methodist Episcopal Church in Amesbury, Mass., Wednesday, Nov. 30, at 2 p. m., conducted by Rev. Fred K. Gamble, pastor of the church, assisted by Revs. G. M. Curd, presiding elder of Concord District, H. D. Deetz, pastor of Grace Church, Haverhill, F. C. Rogers, pastor of Main Street Church,



THE LATE REV. JAMES CAIRNS

Nashua, N. H., and H. E. Allen, pastor of First Church, Salem, N. H. The pallbearers were J. F. White and J. F. Nichols, of Hillsboro, and Wm. Mercer and J. J. Scott, of Amesbury. The interment was in Mt. Prospect cemetery, overlooking the beautiful Merrimac Valley.

### PERSONALS

— Bishop Hamilton dedicated a mission church on the Pottawatomie Indian reservation at Mayetta, Kan., Oct. 11.

— Miss Louise Manning Hodgkins has returned to Boston for the winter. Her address is 383 Broadway, Winter Hill, Mass.

— The *Fitchburg Sentinel* of Nov. 25 contains a column editorial highly commending the union meetings held by Bishop Vincent.

— Dr. C. C. Bragdon, principal of Lasell Seminary, has returned to his winter home in Pasadena, Cal., and enjoyed Thanksgiving with his family.

— Bishop Harris writes that Prof. Bowne's sermons and addresses have made a profound spiritual impression upon the Japanese.

— Rev. James B. Thomas, of Mussoorie in Northwest India Conference, who arrived in San Francisco last month, was greatly improved in health by the long steamer voyage from India.

— Robinson & Badley is the new firm name of the Methodist Publishing House in Lucknow. After the death of the former manager, Rev. D. L. Thoburn, last August, Rev. J. W. Robinson and Mr. Theodore C. Badley were appointed to have charge.

— *World Wide Missions* for December says: "A letter from Miss Grace Stephens, of Madras, states that Sooboonagum Ammal, the converted high-caste Brahman

woman who left our mission last summer, returned Oct. 7. Miss Stephens believes her to be sincerely repentant."

— Rev. Paul C. Curnick, D. D., is president of the Northwest Indiana Conference Commission on Evangelism.

— Mr. Silas Peirce has been selected as a director of Lasell Seminary, to fill the place made vacant by the death of Dr. W. R. Clark.

— Rev. George B. Nind is in Boston preparing his new Portuguese Hymnal, and for the present will supply the Portuguese work at East Cambridge in connection.

— The *Western Christian Advocate* of Cincinnati says in the last week's issue: "There will be no ball at the inauguration of Governor-elect Pattison, of Ohio. The Governor and his wife are that kind of Methodists."

— Rev. J. H. Hillman, of the New Hampshire Conference, mourns the decease of his brother, Silas D. Hillman, of Minneapolis, Minn., Nov. 27. He was a consistent Christian from a child, and was beloved and useful. He was in the 61st year of his age.

— Bishop Mallalieu spent the Sunday of Nov. 26 at Rockport, preaching the missionary sermon in the morning, addressing the Sunday-school, speaking before a union meeting of the six churches in the evening, and taking a collection for the Anti-Saloon League.

— The sermon which Bishop Goodsell preached at First Church, Lynn, Sunday morning, Nov. 26, will be long and gratefully remembered by the very large congregation which listened to it. The people were greatly delighted and profited. The Bishop's theme was, "The Call of God," based on the Scripture: "And they heard the voice of the Lord God."

— Mayor Fagan, of Jersey City, Pa., addressing a revival meeting in that city conducted by Dr. J. Wilbur Chapman and his helpers, said: "A revival of religion is greatly desired all over our beloved land. Genuine religion not only seeks to fit us for the life beyond, but also helps us to lead a better life here on earth. We cannot be good citizens unless we are good Christians."

— We note that Rev. Franklin Hamilton is to give a stereopticon lecture on "The Land of the Mikado," on Thursday evening, Dec. 14, at the Temple Street Church. The occasion should be one of considerable interest to our people, as the recital of Dr. Hamilton's recent personal experiences in Japan will be illustrated by 150 beautiful colored views. We understand that these pictures were especially made to order for him, and were colored by the most skillful artists in Japan.

— News has reached the Missionary Society of the death, at Foochow, China, Thursday morning, Oct. 19, of Rev. James Simester, president of the S. L. Baldwin School of Theology. He had been ill for fifteen days with dengue fever. Mr. Simester has been in educational work in Foochow ever since his arrival in China, first as professor in the Anglo Chinese College, then as vice-president of the Theological School and principal of the Boys' School. During his recent visit to the United States he traveled widely, speaking very impressively in the interest of foreign missions and especially of our missions in China. On Aug. 5, 1896, a few weeks after his graduation from Drew Theological Seminary, Mr. Simester married Miss Winifred Smack, of Madison, N. J. Mrs. Simester and their four children are now in Foochow. Mr. Simester was himself an orphan, a fact that lends peculiar

pathos to the last words that he uttered before his death, when he cried out: "I have a Father now!" Bishop Bashford, who was in Foochow to hold the Foochow Conference, officiated at the funeral.

— Mrs. Annie Merrill, widow of the late Bishop Stephen M. Merrill, who passed to his reward, Nov. 13, died in Chicago, Dec. 1.

— The *Portland Daily Press* of Nov. 14 contains an interesting report of the annual meeting of Portland (Me.) Associated Charities, with the excellent addresses of Rev. Dr. J. W. Magruder, president, Major Baxter, and others.

— Mr. and Mrs. E. G. Clough announce the engagement of their daughter, Agnes B., to Rev. Norman E. Richardson, pastor of the Methodist Episcopal Church of Woburn. Mr. and Mrs. Clough and their daughter are members of our church at Newton Highlands.

— Rev. Dr. Theodore L. Cuyler, of Brooklyn, so universally revered and loved, has been confined to his room for two weeks—the first attack of confining sickness for fifty years. During this fortnight his room was a conservatory of flowers, kindly sent in by many friends.

— The *Northwestern Christian Advocate* of Nov. 22 is a memorial number for Bishop Merrill. The portrait on the cover is unusually lifelike and good enough to frame. The tributes, editorial and contributory, present the great Bishop in the strength and richness of his life. It is a noteworthy number.

— Rev. J. Alphonso Day, of Kendall Green, writes: "In June, 1868, the graduating class of what is now called Tilton Seminary was composed of fifteen boys and no girls. Thirty seven years have passed, and in opening my *ZION'S HERALD* this week I see, so far as I know, the first break in our ranks. The death of Frank T. Beede, of Hudson, makes that break."

#### BRIEFLETS

Emory Church, Pittsburg, Pa., has been blessed with a revival. A four weeks' meeting was held, the pastor preaching lightly, and over 70 have professed conversion. Rev. Dr. W. R. Wedderspoon is pastor.

It is the *New Bedford Standard* which says: "Dr. Henry Van Dyke describes a class of Americans as afflicted with 'Publicomania.' Newspaper men know the victims of the disease well." Even religious newspaper men have some knowledge of the existence of that malady.

"Ian Maclaren" says that it is "the American's regret that he can do nothing with his feet while he is listening at the telephone, but doubtless some employment will be found for them in the coming age." The German students who, after their own peculiar class-room manner, shuffled their feet when Professor Peabody of Harvard entered the lecture-hall of Berlin University the other day to deliver his first lecture, seem to have solved the problem of doing something with brains and boots at the same time.

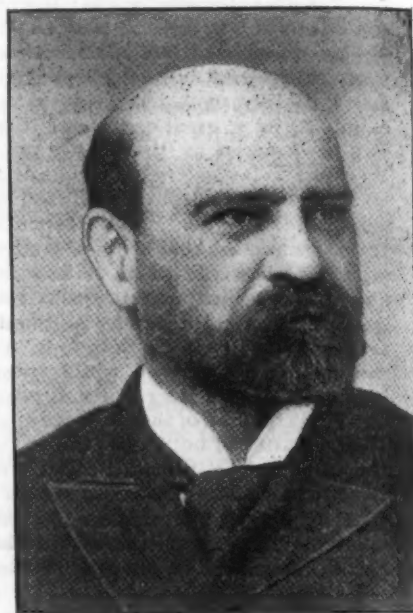
President W. E. Huntington writes of William L. Worcester's book: "The author of the beautiful volume, 'On Holy Ground,' has woven into a continuous and finely illustrated narrative the parts of Scripture specially attractive to childhood, which are at the same time essential portions of Revelation in the two great dispensations. Hebrew and Christian truth and

fact are thus made accessible to the young. Eye and ear may both be made to bend eagerly to the great story, always fresh and impressive, as it is told by selected text and

Continued on page 1568

#### Death of Dean McChesney

HIS friends were wont to call him "Ensign McChesney," without the titles, which were indeed his by right of character, position, and scholarship. Those who knew him well in college days in the late sixties have never found that the honors and achievements of nearly two-score years robbed him of the keen wit, the lucid reason, the power for fellowship, the devout spirit of those days. To them he was just Ensign McChesney to the end. He graduated in the class of 1868 at Wesleyan University. Among his classmates were Prof. Robert M. Cumnoek, Jr., Hon. Martin A. Knapp, of the Inter-State Commerce Commission, Dr. Albert J. Nasst, editor of the *Christliche Apologete*, Hon.



THE LATE ENSIGN MCCHESENEY

W. W. Northrop, of the Connecticut bar, and Mr. Frank Reynolds, whose recent death, in Brooklyn, has brought grief to a large circle.

Immediately upon graduation he joined the Providence Conference, and in the autumn of that same year was united in marriage with Miss Nellie Bidwell, of Norwich, Conn. The first decade of his ministry was spent in pastorates in Thompsonville, Norwich, New Bedford, Fall River and Taunton. Then followed two pastorates in the Troy Conference—Hudson Avenue, Albany, and State Street, Troy. In 1886 he became pastor of St. Paul's, New York city, and later of Madison Avenue, of White Plains, and of Calvary Church. After one year of fervent ministry in that great church, where the multitude of hearers and their earnestness drew upon his powers of heart and brain, according to his own testimony, with results which reminded him of his earlier years as a preacher, he accepted, in 1898, the important responsibility which he bore at the time of his death, the deanship of the College of Fine Arts of Syracuse University. Here in the closing years of his life he was able to bring into fruitful service that deep love of art which was a part of his rich nature and those acquirements the attainment of which even the active life of a Methodist pastor was not permitted to deprive him.

Dr. McChesney was ever a student. His



library was his joy. A close reasoner in his pulpit, he convinced by his logic, and when deeply stirred moved his audiences by an unexpected fervor. His candor and manliness gave him high standing among men to whom fairness is held to be a virtue. Touching contemporary life on many sides, and especially in these later years dealing

with character at the age and under the emotions when profoundest impressions are made, he cannot leave the ranks of teachers and workers without causing, among his comrades in service, deepest sorrow, even while they rejoice in the glory of his triumph and the richness of his reward.

## A Boston Mob\*

Excited by the Daily Press

Reprinted from "Zion's Herald" of October 28, 1835

OUR city, last Wednesday afternoon, was the theatre of a mob, that will disgrace it as long as the name of liberty endures.

The Female Anti Slavery Society notified in one or two papers that their annual meeting would be held at the Anti Slavery Hall, No. 46 Washington Street, at 3 o'clock on the afternoon of the riot. In consequence of this, a handbill was circulated freely through the city, offering a reward of \$100 to the first man who would lay violent hands on George Thompson. Here it is:

### THOMPSON — THE ABOLITIONIST!

That infamous foreign scoundrel, THOMPSON, will hold forth this afternoon, at the LIBERATOR OFFICE, No. 48 Washington Street. The present is a fair opportunity for the friends of the Union to *snake Thompson out!* It will be a contest between the Abolitionists and the friends of the Union. A purse of one hundred dollars has been raised by a number of patriotic citizens, to reward the individual who shall first lay violent hands on THOMPSON, so that he may be brought to the tar-kettle before dark. Friends of the Union! be vigilant!

Boston, Wednesday, 12 o'clock.

This was enough; — the hounds of Pandemonium were let loose. They first succeeded most valiantly in driving away about *twenty ladies*. They then called for "THOMPSON." It was announced that he was out of the city. They then demanded "GARRISON." The Mayor, who was present, refused to give him up, declaring that he would at all hazards protect him. The sign of the office was then required. This was taken off and thrown to the miscreants. They seized it, and tore it into a thousand pieces. Several persons in the meantime were supposed to be Garrison, and severely handled in consequence — Brother Eli among the rest. Ten or twelve blows were aimed at him, but he escaped without injury. Bibles and Hymn Books were thrown out of the windows of the Hall, and eagerly mutilated and trampled upon by the infidels. One slight serio-comical incident we could not help smiling at. A man who was full of patriotism, and helping on the mob, had in one hand a bottle, while the other was waved for the "Union."

Mr. Garrison had succeeded in making his escape by being let down with a rope from a back window, and had secreted himself in a carpenter's shop, in Wilson's Lane. One of the apprentices, we are informed — this fact we would point out to the city authorities, and hope the young scoundrel may meet his deserts — told the mob where he was. He was taken, but rescued and carried to the Mayor's Room. That officer then made a speech to the mob, declaring that he would protect Mr. Garrison, at the risk of his life, and calling upon all good citizens to sustain him in the pres-

ervation of peace. We would here remark that our admiration of the conduct of that functionary through the whole transaction, is unbounded. He deserves the thanks of every lover of order.

By the exertions of the Mayor, Mr. G. was placed in a hack and driven off to the jail, as the only safe place for him. Several unsuccessful efforts were made to upset the vehicle, and cut the traces of the horses. The driver, however, manifested uncommon fortitude.

From all we can learn, Mr. Garrison exhibited wonderful presence of mind. When he found himself securely lodged in jail, he good-naturedly exclaimed, "*Never was a man so glad to get into jail before.*" His friends who visited him found him as composed as usual. We state this fact because some of the papers, with their accustomed facility at falsehood, have misrepresented the matter. There is no doubt in our mind, that if either Thompson or Garrison could have been fairly in the clutches of the fiends their lives would have been taken.

Reader, those who were engaged in this riot call themselves MEN — and gentlemen. We do not dispute their claim to the title. But till now we have ever gloried in our birthright. And this is the land of LIBERTY! — liberty of speech, liberty of the press! Our soul is sick at such hypocrisy. Give us the true iron despotism of the Autocrat of all the Russias, rather than this miserable mockery.

"It is strange! — it is dreadful! Shout, Tyranny, shout  
Through your dungeons and palaces, 'Freedom is o'er';  
If there lingers one spark of her fire, tread it out  
And return to your empire of darkness once more.

"For if such are the braggarts that claim to be free,  
Come, Despot of Russia, thy feet let me kiss!  
Far nobler to live the brute bondmen of thee,  
Than sully even chains by a struggle like this."

We feel ourselves solemnly called upon at this crisis to speak plainly. We have truly fallen upon perilous times. Our country is fast verging into one great mob. The wise and prudent men, if we rebuke that spirit, advise, in a whisper, to be very cautious. Out upon the cautiousness that will see the Union endangered in this ruthless manner, without a loud word of denunciation. What! while demons are prowling about the country, hanging innocent men and destroying churches, shall we not give utterance to our scorn and loathing? We are told that we should use mild and placid diction. Aye, truly! smile and bow, while our WIVES and CHILDREN are burning upon the altar of popular fury; and huzza with the priests who minister at that altar while we are fattening for the next offering. This has become no *child's play*. It is a sober and melancholy thing.

WHO ARE THE AUTHORS OF THIS RIOT?

The daily press of the city, with a limited exception. Those who have been most actively engaged *indirectly* in the work are,

THE BOSTON COMMERCIAL GAZETTE,  
THE COLUMBIAN CENTINEL.

The first is a miserable, weathercock affair, ever veering in politics. Its influence is principally confined to the mobocratic portion of the community. For many years it has been denied the confidence of intelligent men. It published the day of the meeting, the notice of the ladies, together with the following palpable bait:

"It will be recollected that the above Society attempted to hold their annual meeting in Ritchie Hall last week, and were prevented by a number of PATRIOTIC citizens, who assembled at an early hour, for the purpose of *being introduced to Mr. George Thompson*, who was to address the meeting on that occasion. It is understood that Mr. Thompson, nothing daunted by the discomfiture he met with last week, *will hold forth this afternoon*, at the Liberator room, 46 Washington street."

This was virtually calling upon the same "*patriotic citizens*" to try it again — and so it was understood.

But the account of the transaction is most insolent. Here are extracts:

"The Female Anti-Slavery Society, in mere BRAVADO, and in the very face and eyes of PUBLIC OPINION, attempted to hold another meeting, to be addressed by a number of gentlemen, the notorious foreign vagabond, *Geo. Thompson*, to be among the number. Before 3 o'clock, a multitude of people began to assemble in Washington street, in front of the Liberator office, and in the course of half an hour, there were as many as two or three thousand citizens peaceably congregated."

Peaceably, indeed! But to proceed. These time serving, truckling, pseudo patriots (Heaven help the mark!) say that Garrison was "dragged from his hiding-place, taken by the crowd into State street, with the avowed purpose of applying a coat of tar and feathers. The Mayor, however, assisted by a number of his friends, fearful of consequences, came to the rescue of the *poor devil* in the very nick of time — had it been a minute later, no earthly power could have saved him; but just as he was opposite the south door of the City Hall, the Mayor made a rush, and not being violently opposed by the multitude, was fortunate enough to get him within the walls and close the doors, just in season to save him FROM A FATE HE WELL DESERVED, but which no one can contemplate without a shudder."

There is not one word of disapprobation in this wicked publication, but rather decided approval:

"It was in fact a meeting of GENTLEMEN OF PROPERTY AND STANDING from all parts of the city, who were disposed and still are determined, at all hazards, and 'come what may,' to preserve the peace of the city from all domestic incendiaries, as well as to protect the integrity of the Union against foreign interference."

A most charming way to "*preserve the peace of the city*." The article is closed thus:

"We trust that Garrison and his deluded followers will learn a lesson from the events of yesterday afternoon, that shall prove a benefit to them for the rest of their lives. It will not do for them to brow-beat public opinion in this way; 'it cannot, nor it will not come to good.' This community will no longer TOLERATE THEIR RASCALLY CONDUCT."

Shame! shame! shame! — our cheeks tingle with mortification.

The second paper on our black list is too small a concern, and too puerile for us to notice any farther than to give its name.

If this country is ultimately, and totally ruined, it will be by the prodigality of the Press. Our fears are terrible.

\* "The religious press, except the *New England Spectator* and *Zion's Herald* (Methodist), were in accord with the secular," — Garrison's Life, by his Sons Vol. II, p. 36.

## The Will Divine

REV. JAMES MUDGE, D. D.

Thy Will, O God, is joy to me,  
A gladsome thing;  
For in it naught but love I see,  
Whate'er it bring.

No bed of pain, no rack of woe—  
Thy Will is good;  
A glory wheresoe'er I go,  
My daily food.

Within the circle of Thy Will  
All things abide;  
So I, exulting, find no ill  
Where Thou dost guide.

In that resplendent Will of Thine  
I calmly rest;  
Triumphantly I make it mine,  
And count it best.

To doubt and gloom and care and fear  
I yield no jot;  
Thy choice I choose, with soul sincere,  
Thrice happy lot!

In all the small events that fall  
From day to day,  
I mark Thy hand, I hear Thy call,  
And swift obey.

I walk by faith, not sense or sight,  
Calm faith in Thee;  
My peace endures, my way is bright,  
My heart is free.

Unfaltering trust, complete content,  
The days ensphere.  
Each meal becomes a sacrament,  
And heaven is here.

## Browning's Views of God and His Providence

REV. JOHN REID SHANNON, PH. D., S. T. D.

THE mountains catch the first rays of the morning sun. Then, afterwards, the plains and the valleys are filled with the light of the sun. So there are mountain men. The sunrise of God falls upon them first. We call such men prophets. We call them seers. They are so tall, intellectually and spiritually, that they see away over the heads of the rest of humanity. They are men of grand visions and hopes. They have a great forward and upward looking faith.

With the eyes of seership they gaze as upon God's unsetting stars. They hear out of the eternal silences whispers that speak to them of that which is more real than the granite of the globe. They utter helpful, inspiring, everlasting truth. They lead us to the realities of the living God.

Robert Browning is one of the mountain men of the world. Browning sees God in all and through all and over all. He accepts the monistic explanation of the universe; that is, that at the bottom the universe is one, that thought is one, that life is one, that spirit is one, as God is one. We are living in an infinite universe, and this universe, from the dust beneath our feet to the stars above our head, is alive; from blossoming flowers to blossoming constellations this universe is alive, as we are alive from the crown of our head to the sole of our feet; and God himself is the life of this infinite universe.

Browning teaches what is now the latest whisper of science, namely, that there is no dead matter, that all matter is living, that the line between dead matter and living matter is imaginary; in other words, that matter is but the eternal garment, the eternal expression, of the infinite life. That means that every atom of matter throughout the universe is living; that is, that God, the Father of all, is in all and through all, everywhere living, everywhere active, everywhere creative; and that means that wherever there is anything living, that life is but the outblossoming, the outflowing, of the infinite and eternal life—God, the everlasting Father.

"God is behind all.  
We find great things are made of little things.

And little things go lessening till, at last,  
Conceal God behind them."

Everywhere Browning sees God. On leaf and flower he sees God. In sunlit cloud he sees God. In curl of ocean surf he sees God. In forest shade he sees God. In wildwood glade he sees God.

"I know that He is there, as I am here  
By the same proof, which seems no proof  
at all,  
It so exceeds familiar forms of proof."

He sees God in the bursting of spring buds, in the blossoming of the summer flowers, in the autumn woods aflame with colors, in the white glory of winter's snows, in all the cold of winter's icy blasts. Everywhere he sees the inexpressible beauty of God's face, the shadowless and ineffable splendor of God's presence. Within him are a thousand strings and more, like the strings of a harp. Nature, as with mysterious fingers, plays upon these strings, and so, in "Paracelsus," he says:

"God is the perfect poet  
Who, in nature, acts out His own concep-  
tions."

God and the soul are great mysteries, but Browning makes them mysteries not of darkness, but of light. He is the poet of supreme faith in God. His faith, like a key note, runs through all the discords and harmonies of his life. He believes that God is all-wise, that God is almighty, that God is all loving, in spite of the apparent contradictions which disturb us.

Robert Browning has hold of the magnificent fact of God. He is not as one adrift in the infinite universe; he is anchored. He is a serene, untroubled soul. With undaunted courage he girds his loins as he faces the deepest darknesses of human life. Nothing affrights him; he cannot be disturbed. He knows all the forebodings stirred within the soul by the blackest facts of life. He feels the awful seriousness of the impenetrable mystery of life. He deals with those great problems of life and destiny which are as old as man. As he deals with these problems, he sees them shot through with light. To him these problems are only as if the sun for a

time were concealed by clouds. The clouds do not put out or touch the sun.

In Browning's belief, life is spanned by a bow of hope that arches all the future. He is unshaken in his great faith in the integrity of the universe, in the goodness of things. He has such strong confidence in that infinite love that has brooded over the world from the beginning, the infinite love that, unseen, folds one and all day by day in its everlasting arms, that he says: "Where I listen, music; and where I tend, bliss forevermore."

Browning is a prophet with a message for this twentieth century. His message is this: "Be faithful to God at all times. Be true to your noblest self. Then trust life's outcome." Life is a process. The outcome shall forever justify the process. And so, with voice of cheer and courage and inspiration, he calls to us, saying: "I see the road; it is open; it leads; it is safe."

Browning believes in the essential goodness of things; that it is reasonable for us to lift up our hands and utter the word "Father." No man has ever lived with a confidence more superb in the goodness of the universe. He believes that we can trust the universe; that its eternal order and eternal wisdom can always be counted on; that, in spite of all difficulties and appearances, the universe is on the side of all that is highest and finest and best. He believes that the universe is a moral universe to its very core; that love and justice rule creation from centre to circumference. Moral law is universal and as inevitable as gravitation. The eternal constitution of things is rooted and grounded in righteousness. The universe is forever and of everlasting necessity on the side of righteousness. The man who stands with righteousness has the universe at his back; he has omnipotence on his side.

In "Paracelsus" the poet makes Festus cry out in an hour of darkness:

"God, Thou art love! I build my faith on that."

God is not only Father, all-fatherly; He is Mother, all-motherly. The human father-heart comes from the divine father-heart; the human mother heart comes from the divine mother-heart. As the flash from a broken bit of glass means the sun, as each gleam in a drop of water means the sun, so the sympathy and tenderness of the father-heart, of the mother heart, towards the child are just a little of the infinite sympathy and tenderness of God's heart towards man, His child. All the pity, all the loving-kindness, all the willingness to help, to sacrifice for others—all this that we find manifested by the human heart is but a dim, partial shadowing forth of that which is infinite in God.

"Do I find love so full in my nature, God's ultimate gift,  
That I doubt His own love can compete with it? Here the parts shift?  
Here, the creature surpass the Creator,  
—the end, what Began?"

This God clothes us about like the atmosphere. He is the life of our life. Forever will we be in His presence. Forever will we be folded about by His care. Forever will we be sustained by His



power. Forever will we be guarded by His justice. Forever will we be led by His wisdom. Forever will we be tended by His love.

When Browning speaks of God — His nature and character — his words are strong and certain :

"I have always had one lodestar. Now As I look back, I see that I have wasted Or progressed as I looked towards that star —

A need, a trust, a yearning after God. I felt as one beloved, for I saw God everywhere."

To him, God is self-evident. He tells Dean Farrar that the lines of his poetry which express his deepest faith are these :

"He at least believed in soul,  
Was very sure of God."

Yes, Browning is sure of God. There are silences that make him sure of God. There are voices that make him sure of God.

"Sorrow is hard to bear and doubt is slow to clear,

Each sufferer says his say, his scheme of the weal and woe;

But God has a few of us whom He whispers in the ear :

The rest may reason, and welcome ; 'tis we musicians know."

He listens not only for the voice of God as spoken a thousand years ago ; he believes that God lives today, and with each fresh morning he is listening for the voice of God. He hears that voice so clearly that God is the crowning reality of his being. By holding to God, he grows in vision of the divine until he can say :

"There, where I once saw points, I now see stars."

The keynote of his life is : "Trust God nor be afraid." His faith never falters in the presence of facts which seem wholly inconsistent with the sovereignty of a loving God. What sublime optimism in these lines :

"This world's no blot for us, nor blank ;  
It means intensely and means good."

He sees a divine purpose even in pain and disaster, that enables him to

"Dry his eyes and laugh at a fall,  
And, baffled, get up and begin again."

He believes that, because God rules, all things are ordered for the best :

"I find earth not gray, but rosy ;  
Heaven not grim, but fair of hue ;  
Do I stoop ? I pluck a posy.  
Do I stand and stare ? All's blue."

He crowns his poems with the lines in which he speaks of himself in these words :

"One who never turned his back, but marched breast forward.

Never doubted clouds would break ;  
Never dreamed though right were worst-  
ed, wrong would triumph ;

Held we fall to rise, are baffled to fight  
better,  
Sleep to wake."

He is such an invincible optimist that he sees sweet stars shining through all darknesses.

"But where will God be absent? In His face  
Is light; but in His shadow, healing  
too."

He believes in a soul of goodness in

everything that happens, if we love God.

"Let one more attest I have lived, seen  
God's hand through a lifetime ;  
And all was for the best."

All chaos means order ; all discord means harmony ; all pain means joy ; all darkness means sunshine ; all failures mean completeness ; all silences mean the possibility of music.

All kinds of suffering face us in this world, but this world is God's house ; we are His children ; we are here for a purpose. Suffering is education that is working out for us a splendor of character of which we know not now.

No struggle, no disappointment, no heartache, no experience, is wasted. There is something to redeem every experience. Such is the unconquerable optimism of Browning. It's the old, old Bible doctrine. We know that "All things work together for good to them that love God." Were sweeter lines than these ever written ?

"I go to prove my soul !

I see my way as birds their trackless way.

I shall arrive! What time, what circuit first,

I ask not; but, unless God sends His hall,

Or blinding fire-balls, sleet or stifling snow,

In some time — His good time — I shall arrive;

He guides me and the birds."

Malden, Mass.

## JOHNSON

ELIZABETH FERGUSON SEAT.

HE came the first time with a reluctance that was aggressive. He sat just within the door, and observed the worship with marked aloofness. His wife and daughter were being received into the membership of this church, and he had a curiosity to know what would be done.

Johnson was all body. It would be interesting to know after what fashion lived and loved and suffered the soul that inhabited that huge frame. His kind had long since passed away. He was born out of time ; he should have roamed the earth with those prehistoric giants "who never knew the smoky rafters of a roof."

His huge frame was shifted, as he walked, from one foot to the other with a force that gathered momentum as he proceeded, and warned obstructions from his path. His piercing black eyes glowed from lids slightly lowered, and his heavy short hair grew stiffly erect over his head and well down over his low brow.

The pastor caught him just as he had arisen and was shaking out his legs for departure.

"Are you a sinner ?" The clear, quiet gaze riveted Johnson's.

"As tough as they make 'em ! 'Know sin ?' You bet I know it ! Ain't nothin' I haven't tried. I've went in to see what a great sinner I could be. I'm the best known sinner at the shop or anywhere in my neighborhood ; you ask and see. Though," he added, "I ain't been workin' at it so much for a couple of months since my wife's got religion. At her request I swore off drinkin' and tried ridin' on the water wagon. 'Tain't much of a life, though — too unexcitin'."

The minister of the Gospel placed his hand upon the man's shoulder : "Would you like to be saved ?"

Johnson's eyes narrowed. "Well, yes, I'm willin' enough to be."

The minister pressed more closely : "Do you believe God has power to do it ?"

Johnson nodded. "If I could give my full and free consent, He certainly could !"

A little group standing near by at a signal approached. "Kneel with us, and we will try to get help for you."

Johnson stiffened. "I ain't a prayin' man," he objected, firmly.

"We don't ask you to pray. You kneel ; we'll pray."

Without more words the man knelt, and was very still as one by one the people prayed for his salvation. After a little silence the pastor said : "Won't you ask something for yourself ? Ask God to save you !"

A long silence followed. Then Johnson was heard saying, very earnestly : "God, I ask You to save me ! You know my record, and what I need. Save my lost soul !"

An hour later they led him home through the quiet streets, tractable as a little, questioning child.

"He'll fall ! He can't stand ! He's too terrific," remarked men who knew Johnson. "And when he falls, there'll be a shaking up that'll be felt !"

He joined the church and started right in at the prayer-meetings. His first audible prayer was : "God, I thank You for saving me ! I thank You for my family and my weekly wage !" That was all.

But a week later he prayed the same prayer with an added sentence. It was : "God, save some of them fellers at the shop that's trying to sink my soul !"

His weekly testimonies at the prayer-meeting were unconscious chronicles of his struggles.

"I want to say right here," he cried one dreary evening, "that you can pray at your work every minute, and work while you're doin' it. I want the Lord by me when I've got my tools. They ain't no time you need Him worse'n when you hit your thumb with your hammer !"

Johnson lived with his family in three rooms near the great iron-works where he earned his living. He had been notorious in the shop for his quarrelsome disposition, and almost every week had found him engaged in one or more hand-to-hand encounters with his fellow workmen. He was fond of fighting with his fists — a born fighter, with muscles like iron. The men had been careful not to arouse him too often, but when it was noised abroad that this Samson had been shorn of his strength, and that religion had fettered his arms, the Philistines had hastened to be upon him.

But Johnson knew his weakness of temper as well as he realized where lay his source of strength ; he never missed a prayer-meeting. He stood up in the front row, and, drawing a deep breath, gazed about at the friendly faces.

"It was hard in the shop today. The men made it awful hard. How did you people turn the trick on me to get me to church ? I want to know so's I can turn

the same on them fellows that press me so close."

A new difficulty was his necessity of calling upon God for help so constantly. It hurt his pride. "I think since I've got to be a Christian I'm gettin' selfish. All my life I haven't been one to depend on anybody to help me. I looked out for myself and my family. If trouble come, I gave it a kick or a curse; but look at me now! I take every little measly care to the Lord, and ask Him to look it over with me. It makes me feel real mean, troublin' Him so, when He's got so much to look after. I'm prayin' for that feelin' to be taken away."

One night, towards the crisis, Johnson came late, breathing hard, and the veins stood out like cords upon his low, strong brow. He was on his feet before the notes of the hymn had died away.

"All day at the shop things has been going dead wrong! From the time the mornin' whistle blowed till half-past five tonight they went dead wrong. How I had to grip the Lord! It was like a drownin' man holding fast to his last hope. Every hour brought me nearer to this place. I watched and longed and hoped for it like a kid watchin' for Christmas. It's going too fast; I hate to see the prayer-meetin' time slippin'!"

A week later he did not appear. A belated comer brought news—Johnson had fallen. A drunken foreman, losing his temper with his senses, had come into the shop, swearing, scolding, and knowing that Johnson, the only one of whom he had any fear, was bound, had kicked him with an oath and a remark that it was a chance to have a little fun.

All the pent up powers of Johnson's soul had broken forth that moment. He seemed to forget time and place. He had beaten the man so terribly that it had been necessary to send him to the hospital, but not before he had thrown him, bruised and broken, across the superintendent's threshold and advised him to have his wounds attended to. He had returned to his bench and hammered steadily and mightily for an hour; then suddenly throwing aside his hammer, with a great cry of agony and despair, he had fled out into the street.

Alone, locked in a room of his house, he had refused to see or hear any one. There, at ten o'clock that night, the minister found him.

"I denied Him!" cried Johnson, in despair. "I hit out from the shoulder and wiped up the shop with that poor little weak foreman who was thinkin' he was so big, an' I lost my chance to testify. If I could 've held in a little longer, and showed them men what Christ could do to keep me calm in the face of treatment like that, I would have preached a sermon as long as their lives. But I didn't. I acted just the same as any of them would if they'd been me, and had my strength." Johnson was on his knees wrestling with his great despair and remorse.

At half an hour after midnight he let the minister out into the night, and went into the kitchen, where he ate everything that had been left on the table for his supper. Then he went to bed and to sleep, a great light upon his face.

After half an hour alone with the su-

perintendent, next morning, he appeared at his bench. The men greeted him kindly.

"Lord, Johnson," said one, "you done right! They can't arrest you. 'Twas self-defence—anybody knows that! If you hadn't kicked that cur, I'd never respected you again."

"The superintendent says that, too," replied Johnson, quietly; "but he don't see it as I do. I lost my grip on God! That was why I hit him. The Lord Jesus kept His grip on His Father, and that's why He never once hit back. His way must be my way. I've been to the hospital and seen him. I told the superintendent how it was, and I'll explain to the prayer-meetin'. As a sign that I'm sorry, I'm goin' to work for my family and Ellis' together, till he's able to look after his own again. I can do overtime every night, except the prayer-meetin' night, and earn enough, especially as mine are willin' to go a little short, so's we can keep the Ellises comfortable!" And Johnson took up the hammer and swung a blow that rang on the iron like a peal of victory.

The men exchanged glances and swung their own hammers very lightly. For the first time they really believed in Johnson and his religion.

Norwood, Cincinnati, O.

## METHODIST DOINGS IN OHIO

"PHILOLOGUS."

POLITICALLY our State is quiescent—perhaps we might better say acquiescent—after the stormy campaign of the summer and fall. For the first time in many years the old time bosses are in the background. Not since the reign of Hanna began—an imperious, arbitrary sway, which has continued to the day of the recent election, his dead hand not having being loosened through all that period of arbitrary domination over the party which he controlled—have the Republicans exercised in this commonwealth the right to take a free breath and say their souls were their own. Weeks in advance of each legislative session the officers to be chosen—the speaker, the clerk, and the subordinates—were indicated by the ruling power, and the legislative policy was formulated and announced. The program thus outlined was usually carried out to the letter. Now things have changed, as may be inferred from a single phase of the current situation. Senator Foraker was asked for his influence in favor of a certain candidate for the speakership of the House of Representatives. Immediately he replied: "I have no business to interfere in the organization of the State Legislature. The House is abundantly able to elect its own officers without advice or help from any one outside its own membership. Let there be a free fair fight among the competitors, and let the House settle these questions for itself. I shall not be a party to outside interference." This advice, it would seem, is being followed, and the party is showing signs of healthy activity. Those who fancy that the recent reverse of the Republicans is to be charged to the introduction of the "railroad-rate question into the campaign," as suggested by ex-Senator Chandler, of New Hampshire, are absurdly mistaken. That question had no more to do with the campaign and its final issue than the man in the moon. For once the better elements in both parties—indeed, in all parties, for the Prohibition-

ists and the Socialists were a factor in the case this time, their own party vote being considerably depleted, as the returns show—united in a political housecleaning. Mr. Chandler may by his ludicrous misrepresentations be able to throw dust in the eyes of people who know absolutely nothing of the questions or policies which entered into the campaign, but he cannot for one moment delude anybody in Ohio by his assertion that if the Republicans had endorsed the President's rate making proposition, Mr. Herrick would have been elected governor.

No one can forecast the policy to be pursued by Governor Pattison, whose term begins Jan. 8, 1908, nor of Mayor Dempsey, of Cincinnati, whose work opens about the same time. The latter will have a difficult task, as the Democrats are proceeding on the basis that his election is a party victory for them, and that the "ins" must be turned out to make places for two or three thousand hungry men who have not had a chance for a long while to taste the joys of office-holding. That he will be able, with the forces at his command, to change the habits of the city so far as the Sunday theatre and other forms of Sabbath desecration are concerned, to close the saloons according to the statutes in the case, and to put a stop to the gambling nuisance and peril, is too much to hope for all at once.

The Anti-Saloon League comes to new responsibility in view of the work done by it in the last campaign. Its officers, Dr. J. C. Jackson, Wayne B. Wheeler, P. A. Baker, and Dr. E. J. Moore, with their forty subordinates scattered through the State, have done a remarkable work. Hundreds of towns are now dry through their instrumentality, and in city and country regions alike a change has been wrought in the drinking facilities and customs of many communities due directly to the campaigns which they have been carrying on against the saloon.

Rev. C. M. Van Pelt, for three years pastor at Oxford, has accepted work under the auspices of the Anti Saloon League in Oregon. He is a man of brains and devotion, who in his younger days was a lawyer. His legal knowledge and habits will help to make him a man of strength and leadership in that organization. His place at Oxford has been supplied by Bishop Cranston, who has stationed Rev. James Allen Geissinger, after a fine pastorate of five years at Mount Auburn Church, Cincinnati, in that notable collegiate centre. Mr. Geissinger is a graduate of Ohio Wesleyan, an eager and enthusiastic student, especially gifted in work among young people, a strong writer and preacher. For the new field he is well adapted, and he has opened his work with signs of promise.

Oxford has two colleges for women, as well as Miami University—one of the State institutions—in its bounds. The latter institution, under the presidency of Rev. Dr. Guy Potter Benton, has been growing by leaps and bounds for three years. New buildings, a dormitory for young women, largely increased facilities for scientific training, and an attendance of students more than doubled since the new president took charge, are among the signs of the times at this particular centre of culture. It should be mentioned that this is a State institution which is distinctively religious in life, spirit, and tone. The professors are nearly all of them Christian workers; the chapel service is a daily benediction; the monthly university



sermons are means of grace to hundreds of young people; so that the charge sometimes brought against the State schools that they are godless does not lie in any respect against this particular one. Dr. Benton, as perhaps many of the readers of ZION'S HERALD may know, is a Methodist minister, a member of one of our Ohio Conferences, and beloved wherever known throughout the Commonwealth.

President Welch, in his opening term at Ohio Wesleyan University, has made an increasingly helpful and inspiring impression upon faculty and students. His noble ideals, his charming personality, his wise prudence, and his stimulating utterances, combine to indicate him as a fit man for the great place which he occupies. What the institution needs now is more money for current expenses, to avoid the annual deficit. Ohio Methodism owes much to this great University, and men of wealth ought to speedily put ample means in her treasury, so as to assure that growth which her recent progress makes a necessity.

The Northern Ohio University, under the aggressive administration of the new head, Rev. Dr. Albert Edwin Smith, has just announced a biblical course especially for students of straitened circumstances and limited means. It sets forth two years of work in English Bible, systematic theology, Greek and Hebrew.

Rev. Dr. J. C. Jackson, Jr., who went from the Ohio Conference into the Congregational Church nine years ago to serve the East Side congregation in Columbus, has returned to his old Conference, and has been assigned to a leading charge. During his Columbus pastorate he has not only done honest, faithful and valuable service for the Congregationalists, but he has maintained the brotherly regard of his former associates so that when the way was open for his return to the itinerancy his welcome was without a dissenting voice.

First Church, Cleveland, led by Rev. Dr. Charles Bayard Mitchell, has adopted a struggling but promising mission, set it upon its feet, newly manned it with workers, and now stands back of it financially, so that its future is full of promise. The possibilities of this great First Church are tremendous, as it has one of the most commanding sites, one of the most magnificent properties, and one of the noblest opportunities in Methodism, with plenty of money to carry out its most splendid plans.

### High Tide

AN abnormally high tide backed up by a strong wind recently caused considerable damage along the east coast of England, and was responsible for some strange scenes. In the Thames the water rose to a greater height than for nearly ten years. On the Embankment the extraordinary spectacle was seen of steamers ploughing along at a higher level than the pavement. At Dover the Atlantic liners towered above the quay. When an "abnormally high" tide of religious feelings sets in in any community, strange scenes are witnessed in human society. Proud and lofty pretensions become submerged, and humble things are exalted. Humanity then is carried along on strange and unaccustomed errands, and the whole round of social activity runs on a higher moral level. It is not that the influx of fuller religious life is really abnormal. What constitutes the seeming strangeness is the fact that things that ought to be done all the time

suddenly and in a spectacular way, and duties that ordinarily drag are then performed with a rush of newly awakened enthusiasm.

### ROBERT E. KNOWLES Author of "St. Cuthbert's"

WHEN an author's personality dominates his writing as intimately as does Rev. Robert E. Knowles' in his novel, "St. Cuthbert's," people naturally want to know more about him. In response to many inquiries Mr. Knowles has written a letter to his publishers that is brimful of the mingled humor and seriousness that is so characteristic of him.

"I do not wish to boast," he said, "but my father and mother were both Irish, the one from Ballymena and the other from Cork." After a clever hint at his age, he goes on: "Since the above implied date



ROBERT E. KNOWLES.

very little has happened except two cherub children and their mother. . . . The children's mother consented to share my path, as 'St. Cuthbert's' tells, but three short weeks after our first acquaintance. . . . We married in haste, and will repent at leisure — much leisure, for it will take eternity. My college career was animated and varied, other fellows taking scholarships, while I took fellowship alone. I loved such midnight oil as had a genial glow, and many of my fellow students contracted insomnia through my humble instrumentality. When I entered the ministry it surprised everybody except God and my mother. My call was of them both. Nearly eight years ago, the people of Knox Church, Galt, named me their minister. We are still minister and people by the grace of God which worketh faithfulness in the one and patience in the other."

Galt is a little town of eight thousand population, and Mr. Knowles' congregation is about 1,200. There are other Presbyterian churches there, too, so it is not remarkable that Galt is called the Gibraltar of Scotch Presbyterianism. "I have never written any book except 'St. Cuthbert's,'" he says, "but I must return to my ministry which is my heart's profession, and say that while many books may tell of tragedy, there is but one that tells how tragedy may turn to peace. Many there are who suffer from Michael Blake's awful malady, for which the only prescription is the cross,

and I hope I shall write no book which does not breathe its spirit, no book whose leaves shall not help toward the healing of the nations."

### A Pentecostal Conference

THE district conference of the Methodist Episcopal Church in Burma, which has just been held at Pegu, Oct. 12-15, was indeed a veritable Pentecost. The business sessions, in comparison with the reports of the last Conference, showed a decided advance in both educational and evangelical lines. The educational work is hindered through lack of funds to provide suitable buildings to accommodate the applicants. Many had been praying for months that God would pour out His Spirit upon us. He saw fit in His goodness to give us, in a very definite manner, the Holy Spirit. Special services were held. Twenty minutes after these services began one could not tell who was leading — except the Holy Spirit. There was no preaching, and yet the meetings lasted three hours each. Each one did as God directed. Some were seeking Christ at the altar, some seeking the presence of the Holy Spirit, some testifying, some in the prayer-room crying out to God for help, and some shouting praises to God for victories won. We spent twenty hours in public meetings, besides the private wrappings in prayer.

Let me add that the outpouring of the Holy Spirit did not stop at the Conference. The English Methodist Episcopal Church at Rangoon felt the divine fire next. A week of special services were held. There was no preaching, simply God's Holy Spirit led as He had at the Conference. As a result, ten soldiers of the English regiment stationed here were converted, and eight others, besides many Christians, have definitely received the Holy Spirit. The work seems to be just beginning. Pray for us that we may take Burma for Christ!

JESSE M. LOBDELL,  
Sec. Dist. Conf.

### The Baptism That Matters

IN concluding a trenchant sermon on "Baptism and the New Birth" (John 3: 5) preached recently in the City Temple, London, and published in the *Christian Commonwealth*, Rev. R. J. Campbell, referring to the choice that men are called upon to make between righteousness and self and the world uttered this ringing testimony to business men: "You are called upon to choose between the two. You may go to your business office and begin by setting your face like a flint against everything that is materialistic, selfish, bad, and base; and, if so, God meets you on the high road of your choice. You have been baptized in the way that really matters. His spirit of quickening takes hold upon you, and the kingdom of God is already within you."

In Mr. Campbell's view baptism is merely the symbolism in which men's "choice of the highest" is made and a life is given into the keeping of the Highest. Except a man be "born of water" thus, in this mystical yet practical sense, he cannot enter the kingdom of God. It makes little difference about the language in which the higher choice is made, or the particular form of the baptismal rite. What is essential is not the amount of the water, but the supply of the grace. The necessary thing is the regenerative change of heart and the baptismal consecration. The reception of the Spirit of Jesus and the adoption of an ethical attitude conformably to His higher law are the basal requirements of the heavenly kingdom. Not rite, but righteousness, constitutes the baptism that "really matters."

## THE FAMILY DEPARTMENT

### To Jesus the Nazarene

Closest to men, Thou pitying Son of Man,  
And thrilled from crown to foot with fel-  
lowship,  
Yet most apart and strange, lonely as  
God —  
Dwell in my heart, remote and intimate  
One!  
Brother of all the world, I come to Thee!

Gentle as she who nursed Thee at her  
breast  
(Yet what a lash of lightnings once Thy  
tongue  
To scourge the hypocrite and Pharisee!) —  
Nerve Thou mine arm, O meek, O mighty  
One!  
Champion of all who fail, I fly to Thee!

O man of sorrows, with the wounded  
hands —  
For chaplet, thorns; for throne, a pagan  
cross;  
Bowed with the woe and agony of time,  
Yet loved by children and the feasting  
guests —  
I bring my suffering, joyful heart to Thee.

Chaste as the virginal lily on her stem,  
Yet in each hot, full pulse, each tropic  
vein,  
More filled with feeling than the flow'r  
with sun;  
No anchorite — hale, sinewy, warm with  
love —  
I come in youth's high tide of bliss to Thee.

O Christ of contrasts, infinite paradox,  
Yet life's explainer, solvent harmony,  
Frail strength, pure passion, meek austerity,  
And the white splendor of these darken'd years —  
I lean my wondering, wayward heart on Thine.

—The late FREDERIC LAWRENCE KNOWLES, in *December Century*.

### Thoughts for the Thoughtful

Do any hearts beat faster,  
Do any faces brighten  
To hear your footstep on the stair?

— Wellspring.

Some people can talk Christianity by the  
yard, but they cannot walk it by the inch.  
— Blaisdell.

Did ever a shadow sit on one side of the  
hearth without an angel on the other? —  
James Buckham.

Never forget that when God takes away  
the sunlight, He always puts stars in the  
sky. — Rose Porter.

Prayer is the conduit pipe between my  
soul and heaven. It is the outlet upward  
for gratitude, and yearning desires for  
blessing; it is the inlet through which the  
supplies of grace pour downward into the  
heart. — Theodore L. Cuyler, D. D.

Only those temptations which we en-  
counter on the way of duty, in the path of  
consecration, only those has our Lord prom-  
ised us that we shall conquer. . . . If you  
are in temptation for temptation's sake,  
with no purpose beyond it, you are lost. —  
Phillips Brooks.

Nothing comes by pure accident, not even  
the interruptions in our busy day. And  
such as follow on to know God's will see in  
all events what may lead to good, and so  
trust grows into a habit as habit grows by  
perpetual use, till every circumstance may  
be seen to be but a fresh manifestation of  
the will of God working itself out in us. —  
T. T. Carter.

He does not bid us bear the burdens of  
tomorrow, next week, or next year. Every  
day we are to come to Him in simple obe-  
dience and faith, asking help to keep us  
and aid us through that day's work; and  
tomorrow, and tomorrow, and tomorrow,  
through years of long tomorrows, it will be  
but the same thing to do; leaving the fu-  
ture always in God's hands, sure that He  
can care for it better than we. — Madame  
Guyon.

Money hoarded will rust; but the rust

gathers on the soul that hoards it, and  
burns it like fire. Men who refuse to do  
good with their money are thus in a little  
hell on earth. Their souls are being burnt  
by a slow combustion. By and by angels  
who see their spirits doubtless begin to look  
upon them as charcoals of immortality.  
Immortal, but charred and blackened by  
the fires of covetousness. That which, if  
used for God, becomes a treasure in heaven,  
when held only for self mars the best  
treasure we have on earth — our characters.  
— A. C. Dixon, D. D.

Do not let impatience lead you to hasty  
interpretation of His plans before they are  
fairly evolved. Many men by self-will, by  
rashness, by precipitate hurry in drawing  
conclusions about what they ought to do,  
have ruined their lives. Take care, in the  
old-fashioned phrase, "of running before  
you are sent." There should always be a  
good clear space between the guiding ark  
and you, "about two thousand cubits by  
measure," that there may be no mistakes  
about the road. It is neither reverent nor  
wise to be treading on the heels of our  
Guide in our eager confidence that we  
know where He wants us to go. — Alexan-  
der McLaren, D. D.

"I shall leave my camel untied," said an  
Arab once to Mahomet, "and trust to  
Providence." "Tie it up tight," said Ma-  
homet; "and then trust to Providence." So  
you that say, "I will pray and trust  
my church, or my class, or my work to  
God's goodness," may rather hear the  
voice of experience and wisdom which  
says: "Do thy best; work as if all rested  
upon thy toil; as if thy own arm would  
bring thy salvation." — Spurgeon.

With infinite care and forethought, God  
has chosen the very place in which you  
can do your best work for the world. You  
may be lonely, but you have no more  
right to complain than the lamp has, which  
has been placed in a niche to illumine a  
dark landing or a flight of dangerous stone  
steps. The Master of the house may have  
put you in a very small corner, and on a  
very humble stand; but it is enough if it is  
His blessed will. Some day He will pass  
by, and you shall light His steps as He

goes forth to seek and save that which is  
lost; or you shall illumine some great  
light that shall shine like a beacon over the  
storm-swept ocean. Thus the obscure  
Andrew was the means of igniting his  
brother Peter when he brought him to  
Jesus. — Rev. F. B. Meyer.

We often are called upon to do what is  
impossible to our unaided strength. We  
are always to remember when impossible  
tasks are assigned us that God's help may  
be secured, and with His help all things  
are possible. There are times when it is  
true that duty is not measured by ability.  
We are often called upon to do what we  
cannot do; we are to perform the impos-  
sible, to achieve the unachievable; we are,  
in a word, to make the iron swim. How  
could the disciples with their five barley  
loaves and two small fishes feed thousands  
of hungry men, women, and children?  
Judged by all ordinary rules, we might  
say that it was absolutely impossible for  
them to do this. Yet Christ said, "Give  
ye them to eat." We must remember that  
with the command went the divine power  
which made the accomplishment possible.  
Quaintly has this thought been thus ex-  
pressed: "All God's biddings are en-  
ablings." In all relations in life we are at  
times commanded to perform tasks quite  
beyond our unaided strength. Triumph-  
antly does the matchless Paul exclaim:  
"I can do all things through Christ which  
strengtheneth me." — R. S. MacArthur,  
D. D.

As God doth kindly stay  
His rough wind in the day  
His east wind keenly blows;

So in the time of need,  
When hearts are sore and bleed,  
His dearest love He shows;

For all the storms He guides,  
On all the winds He rides;  
What we can bear He knows.

— Henry Alexander Lavelly.

### AN OBJECT LESSON FOR THE PESSIMIST

MRS. C. F. WILDER.

DID you ever think that a sense of hu-  
mor was the very salt and savor of  
life? If you have the faintest germ of  
mirthfulness, cultivate it most diligently.  
Wit and a keen sense of humor help over  
difficult passages in the life path. It is  
sometimes wise even to smile at the weak-  
nesses and blunders of friends if we will  
only love the friends all the more.

I had a brother-in-law, Tom Garver,  
who was an object lesson to the pessimist.  
I never knew him to look on the dark side  
of life. He never cried over spilt milk,  
but, instead, would jest about his mis-  
takes and foibles, thus making his life one  
gleam of sunshine and his companion-  
ship a thing to be desired.

My brother-in-law's father was a minis-  
ter — a strict New England Calvinist of  
the old-fashioned type. Tom was taught  
from childhood that fun was something  
never to be perpetrated, but his merry  
heart would bubble over in spite of the  
early instruction, and he often forgot to use  
dictionary words and set phrases. He was,  
in fact, one of the most genial, lovable  
and best of men, and when he died I am  
sure the angels bent over him ready to  
carry the good news that he was coming



into heaven. Earth was poorer, and for years we missed him and often spoke of his good deeds and bright sayings, and laughed about his whimsical speeches. He used to say that he had a great deal of unmapped country in his soul, and somehow that was not taken into account when he flung out weather signals.

Probably no one trait of character was more unmapped or had been more carelessly handled than the trait of economy. It was a never-ending source of amusement to himself to see the results of his efforts to economize. Somehow, no matter how absurdly extravagant Tom's efforts to save proved to be, the Lord tempered the wind to his family. They really lived in luxury, for Tom had never learned the first principles of economy. My sister, at first, was inclined to fret over her husband's unreasonable expenditures, but her efforts to hold the purse-strings or to stem the tide of his "economical" freaks she soon found were as useless as to have swept back the Atlantic with a broom, and after a while she gave up all effort, and helped him along in his happy-go-lucky pace.

Tom's father had a good salary, but there were five boys to go through college, and there was not much money for any one when this feat was accomplished. Four of the boys became professional men, but Tom said that his inventive genius led him into mechanics.

The first year of Tom's married life he took out seven patents, not one of them him costing less than a hundred dollars. He once showed me, with a great deal of pride, the seven models in the great glass cases in the Patent Office in Washington. No, he never made any money on them, but then he proved himself an inventor! He did, after a time, make some improvement on a simple piece of mechanism, and for the few years while manufacturing the article, probably made ten thousand a year.

He always had an ambition to live in good style, and it was a fixed principle with him that "the best was the cheapest in the long run." He bought a handsome home far from the business part of a city in the centre of Massachusetts, on a quiet avenue where "even the street-cars were not a nuisance." He did not think of the inconvenience of such a location to a young business man, but after the family was settled he then decided that he must have a horse and carriage. He saw a good horse that he wanted, but practiced "economy" and took "a four-year-old colt that had the blood in him to make a fine animal," and he "could sell him any day for more than he paid." There were built a stable and carriage house. An open wagon for his own business use was purchased. Of course Lucinda could not go to church in that, and the boys would soon be old enough to go, so a double-seated carriage was bought. Then Lucinda ought to have a nice phaeton of her own, so \$175 went for her carriage, and a third as much more for a gold-mounted harness. The day the new phaeton was sent home he took his wife for a drive. A dog flew at the horse, which shied, ran, and spilled them out. Lucinda's arm was broken and nose bruised, Tom's ankle was sprained, the

harness torn into pieces, and the carriage split into small kindling-wood. The next horse never ran. It was all the combined efforts of the whole family could do to make him walk!

Tom was a patron saint of the auctioneer. He insisted that one could get fine bargains at an auction. One time, when he had bought another house, he was in a hurry to have it furnished with something they had not "used ever since they were married." Lucinda wanted to wait till they could buy furniture and carpets at the same time, and have them match in value and in color; but one day Tom was going by an auction room on Main Street and saw a lot of furniture going at "ruinous prices," so he stopped and began to bid. Two carpets, a sofa, a lounge, chairs, tables, and a handy-looking "what-not" were knocked down to him before he realized that he might have done something which would upset all Lucinda's plans. "But, then, it will save her an immense amount of trouble," he thought, as he ordered a dray-man to take them out to Lincoln Street.

That night, when he reached home, he was pleased to find his double parlors bare of furniture except what he had ordered home.

"So glad, Lucinda, you went right to work to place the new furniture," he exclaimed, as he walked from the hall into the rooms.

"Right to work!" "New furniture!" I don't understand it at all, Tom," said Lucinda, her large eyes filling with hot tears. "I thought I'd get my old stuff out of the way before I began my spring cleaning, so I had Samson come to take up the carpets and carry everything from these rooms and the old 'what-not' and sink from our chamber down to the auction room, and, if you'll believe me, every last thing I sent has come back except the faded curtains and that old sink."

Tom sat down in one of the chairs he had sat in ever since he had been married, but which he did not recognize at the auction-room, and pulled Lucinda into his arms as he exclaimed: "My poor, abused wife! Oh, my poor, abused wife! I repent, I repent, and that suddenly while I am in some liking, for I shall be out of heart shortly, and then I'll have no strength to repent!" and he burst into uncontrollable laughter.

Lucinda was provoked. The tears ran down her cheeks. They did, also, down Tom's. It was quite a while before explanations were made, and the two came out, hand-in-hand, to the dining-room, ready for dinner.

Tom would always bite when an agent came to sell "labor-saving" household devices. Each child sat in half a dozen different high chairs that would roll or rise or fall at command. The only wonder was that the children were not hung or thrown out or had their limbs broken while the family were experimenting. Lucinda took me one day to the laundry to show a new, marvelously fine washing-machine. There were five other machines piled in a corner waiting for their turn to go the auction-room.

Tom was a member of the Legislature, and every Saturday came home from Boston and returned on Monday. I was at their home one Saturday when he

came from the station, and the carriage was loaded with packages. There was a black silk gown and a brown broadcloth one for Lucinda; table linen that was glossy and full of starch; curtains for the library; two or three marble busts, beside various other things. That was the first time I had seen a bust of Clytie, and my brother-in-law gave the beautiful marble to me. The cost-mark was \$12, and I quickly summed up his expenditures into the hundreds.

Lucinda mourned over his extravagance of the gowns. She said a poor man's wife ought not to have two such fine gowns at one time, when the fact was those gowns were the most sensible thing he had bought. She declared that she did not need them.

"The man said I might bring everything back and exchange for something else, if my wife wasn't suited," said Tom. "It was one of those immense auction sales of bankrupt stocks of goods, you know, that lasts weeks. If you don't like the things, you can go down yourself, Lucinda, and see what you want." But when I left on Saturday evening we had planned how to have the gowns made, and the table linen was in the side-board drawer.

The next week I went out to see Lucinda, and found that a streak of "economy" had struck her, for on Monday morning she had gone to Boston with Tom, stayed three days at an expensive hotel, took back her two gowns and the curtains, and, as "the sale" was almost over, exchanged gowns and curtains for a large case of stuffed birds, which they had shipped home by express!

The next summer I was coming down Lincoln Street late one afternoon when I saw Tom, on the seat of a dray loaded with chairs, going out home. He ordered the driver to stop as he called out to me, in a jolly tone: "Hello! I wish you were going the other way! I am taking Lucinda some dining-chairs. I went by Rev. Mr. Tompkins' today, and his furniture was being sold. He's going South. I invested three dollars and a half each for these chairs," and he lifted one with a broken leg. "This chair was not in the front row when I purchased! Of course Mr. Tompkins was not to blame that it was out of sight! I can put some Spalding's glue on it, or put it in 'splints,' and we can put it on the back row. I stopped at Barr's as I came along, and he asks three dollars and a half for new chairs just like these *without* broken legs! But, then, it is something to know that the famous Dr. Tompkins has sat in these chairs. Lucinda will be glad to see them, I do hope!" and Tom smiled in a doubtful way as the driver started his horse up the street.

The summer after I was married my John and I spent a month in Lucinda's home while she and Tom took a trip to the White Mountains, through Vermont, and the lakes in New York. Lucinda is twenty years older than I, and there was quite a family for me to look after — five children, housemaid, cook, and coachman, who was, also, gardener in summer and furnace-tender in winter. I was as glad to see the parents come home as the children were, though they came unexpectedly in the middle of the night, walk-



Board of Managers of Woman's Home Missionary Society of Methodist Episcopal Church

Courtesy of Northwestern Christian Advocate.

ing a mile from the station, Tom carrying on his shoulder the smaller trunk filled with bric-a-brac for the home and the children. At first they spent money lavishly, but somewhere in New York they found that both their purses were nearly empty. Fortunately the tickets were purchased for home, but they went supperless to bed, and not in a stateroom, much to their disgust, when they came across Long Island Sound. They were delayed nearly all day in Connecticut, and came into their own city as hungry as tramps, but as jolly as two college chums. The next morning I could not tell who were the happier, children or parents, as the expensive trinkets and useless bric-a-brac were displayed and places sought, in the over-crowded rooms, in which to place them.

Doubtless you have read Charles Lamb's exquisitely charming essay, "A Dissertation on Roast Pig." You remember he tells about the extravagant Chinaman who, after once tasting the roast of the pigs that were quite accidentally cooked when his house burned down, ever after burned his house when there was a new litter of pigs, so as to have the same delicious food. When Tom was telling of their "destitution" on the Sound steamer, and describing, in tragic tones, his sleeping-place and the way he crawled, supperless, into his berth, thinking, "My robe and my integrity to heaven are all I dare call my own," I thought of the Chinaman and his method of roasting a pig.

Tom and Lucinda, whatever came that was the result of an extravagant freak on their part, never murmured. They were happy. "Chill penury" never repressed their noble rage or froze the genial current of their souls.

Manhattan, Kansas.

— An architect remarked to a lady that he had been to see the great nave in the new church. The lady replied, "Don't mention names: I know the man to whom you refer!"

### THE ANTISEPTIC BABE

We can sterilize his bottles, we can boil his little mug;  
We can bake his flannel bandages and disinfect the rug  
That envelops him when he partakes of medicated air.  
But there's one impossibility that leaves us in despair —  
And a not unjustifiable alarm, you will allow —  
To wit: We fear 'twould never do to sterilize the cow!

We are careful of his hours, we are thoughtful of his toys;  
We are mindful of his sorrows, and judicious of his joys;  
We are prayerfully considerate of needful discipline,  
Of our little "Mother Handbook" and the precepts writ therein;  
And we strive to render sterile all designed for mouth or tum,  
But one frightful danger menaces — we cannot boil his thumb.

— Harper's Magazine.

### SUGGESTIONS FOR CHRISTMAS GIFTS

FRANCES J. DELANO.

LAST year a popular old lady in our town received a Christmas calendar containing a quotation for every day in the year. The donor distributed 365 pieces of paper among the old lady's friends, asking them to write their favorite quotations, affixing their own name and the name of the author. The papers were collected a little while before Christmas and made into a calendar. It would be impossible to tell how much the old lady enjoyed her calendar.

Another calendar that was received with delight by a distant friend was started a year in advance of Christmas. From the books that the maker of the calendar had read through the year some characteristic bit was selected and copied with the name of book and author and the date of reading affixed. At Christmas time the selections were made into a January calendar. This is a very good gift for a friend who has

been separated from us for many years and with whom we wish to keep in touch. It shows that we have had our friend in mind all the year, gives him an idea of our literary tastes, and allows him an excellent chance to renew his acquaintance with us.

These calendars may suggest others. A Sunday calendar would be in harmony with the true spirit of Christmas. On each Sunday of the year, the maker of the gift, having his friend in mind, might copy some thought either from the sermon he hears or from his reading. At Christmas time the fifty-two selections could be made into a Sunday calendar. Given to the right person, it would be a pleasure all the year.

A Good Morning or a Good Night calendar would be an acceptable gift. For the morning, the selections should be the most inspiring thoughts that may be found; the good-night thought should be spiritual, leading the mind away from the cares of the day to the very best that life has to offer. Thirty-one selections of the right sort would answer for a year. A page from a Good-Morning calendar:

#### First Day

I will be glad all day for this cool draught  
And the clear drops I dash upon my brow;  
For the fresh glint of sunlight on the tree,  
And the bird singing on the bough.

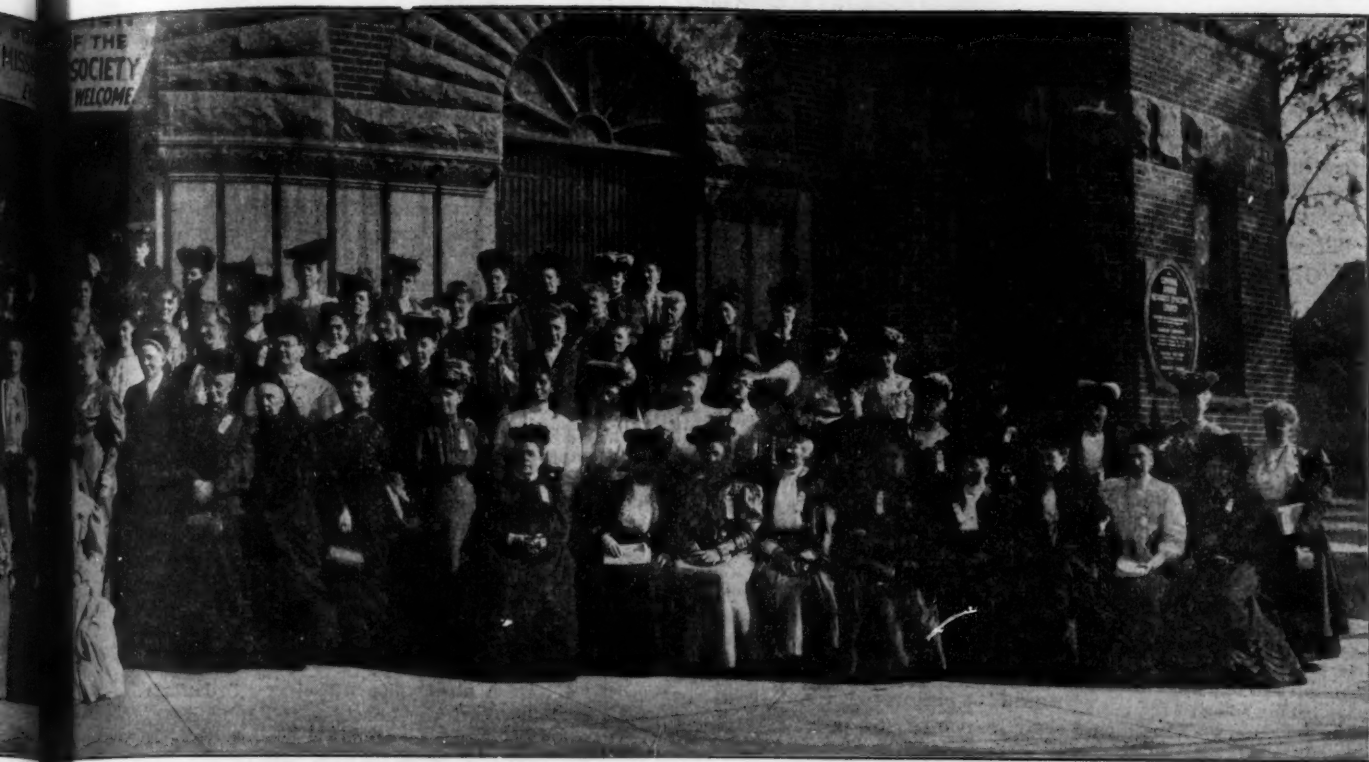
I will be glad for that stored strength of life  
Which lasts the day because the spirit wills;  
For the live air that wings from far and breathes  
The vigor of the everlasting hills.

What scope of toil, what loss or what reward,  
I do not know. It is enough that now  
I pledge the day's good cheer with this cool draught,  
And the drops I dash upon my brow.

— Charles P. Cleaves.

An old college professor was made happy one Christmas by receiving a little book made out of a dozen or more sealed envelopes. They were placed between some pretty home-made covers, and the whole thing was tied with a ribbon. In the envelopes were Christmas greetings from all parts of the country, written by old friends among the college alumni. Some time before Christmas the giver had written to the professor's friends and asked them to





Methodist Episcopal Church, at annual meeting in Indianapolis, Ind., Oct. 18-25

write the professor a Christmas greeting and forward the same to him (the giver). He made a book of these and sent to the professor. On the cover of the odd little book were these verses:

"Thou goest thine, and I go mine,  
Many ways we wend;  
Many days and many ways,  
Ending in one end.

"Many a wrong and its curing song;  
Many a road and many an inn;  
Room to roam, but only one home  
For all the world to win."

This would be an appropriate gift for an ex-teacher or for an absent pastor.

Fairhaven, Mass.

— An Oregon newspaper man says he was once traveling in the back country of Oregon, and, going to a little inn for lodging, was surprised to see a large picture of Dr. Edward Everett Hale on the wall. The woman of the house explained it thus: "Well, you see, a good many strangers come here and want me to keep 'em, and I don't know anything about 'em; but, if they know Edward Everett Hale's picture, I know they're good for something, and I let 'em stay."

#### Need of Retouching

"MY! did I ever look like that?" cried a young woman in a dismayed tone, peering with great disfavor at the "negative" held out for her inspection. "Look at the wrinkles!—they're all over my forehead! And the lines round the mouth, and the crows' feet! Well, I give up! If I look as bad as that at my age, I might as well get a cap and 'specs' and be an old lady!"

"Don't take on so, dear!" said the wife of the photographer, a gentle little old lady, who, as we afterwards found out, did the "retouching." "All they need is a little retouching. This is what the sun says about you, and, sure enough, it does seem a little bit like the day o' judgment. We can't none of us stand that. But we photographers know there can't anybody stand much o' that way o' lookin' at. So we go over 'em with a brush that's dipped in a little bit o' the oil o' kindness, as you might say, and lo! and behold, they do

away with most o' these little fine wrinkles and blemishes. Good process for folks, come to think of it, now, wouldn't it? What a nice world 'twould make if a lot of us set right up in that line of business!" — *Well-spring.*

### BOYS AND GIRLS

#### WHAT GRANDMA THREW

THERE was a game of ball in progress in the back yard. Grandma, busy with her basket of darning, smiled as she watched the three town boys from the window.

She was not the only one who watched them, however. Out in the road were three or four poorly dressed boys, who, attracted by the shouting and laughing in a yard usually so quiet, were looking through the fence. "Town kids," muttered one to another, beginning to dislike the ball players at once, though they could not have told why, except that the newcomers were better dressed and seemed to be having a good time, in which those outside the fence were not sharing. Presently one of them called his comment aloud:

"Dudes!"

"Rag-bag!" promptly responded Guy.

"Such playing!" sneered the boys outside.

"If you don't like it you needn't watch it. Clear out!" shouted the boys inside.

Back and forth over the fence the sharp words flew, and, of course, it was only a few minutes before an occasional stick or stone was flying also. Then, by an unlucky toss, the ball went over, and that ended the game, for the boys refused to give it up.

"Oh, no, we won't throw it back, sonny! You don't know how to play with it, anyhow, so 'tain't no use to you," they answered, mockingly, to all demands for its return. "You didn't have to throw it over, and we don't have to throw it back."

Angry, and fearful of losing their ball

altogether, the young visitors hurried into the house with the story of their wrong.

"They're spoiling all our fun, and we can't drive them away, and now they've got the ball."

"And you can't make them go away and let you alone?" asked grandma.

"No'm! We talked to 'em, and— and threw things at 'em, and everything!"

"Well, well! Maybe you didn't throw anything that hit them in the right place," said grandma, severely. "I won't have them tormenting you in any such way; I'll throw something that will send them off in a hurry!"

She marched into the pantry, and the boys looked at each other with much surprise mingling with their satisfaction. They wanted the intruders driven off, but the idea of sweet-faced grandma throwing stones! Or had she gone for bricks? or hot water? She hurried out of the door, and they followed her, but they could not distinctly see what missile she sent over the fence.

"Don't say anything to them. Wait and see what they will do," she said to the wondering boys on the step.

But after a few minutes of silence they could not resist the temptation to tiptoe over the grass and peep through into the road. There sat the enemy around a torn paper sack, eating some of grandma's delicious doughnuts.

"Humph!" said Charlie.

"Here's your ball," said a rather subdued voice outside, and the treasure dropped at Charlie's feet. "We didn't mean to keep it, anyway. We was only foolin'. We're goin' fishin'."

"They've gone, haven't they?" inquired grandma, as the three boys came back to the house. "You can nearly always make people peaceable by throwing at them, if only you throw the right things."

The boys laughed, though they looked a little ashamed; for often afterward, when there was danger of getting into a quarrel, one or the other would say, warningly, "Better throw a doughnut." — *Round Table.*

## THE SUNDAY SCHOOL

REV. W. O. HOLWAY, D. D., U. S. N.

## Fourth Quarter Lesson XII

SUNDAY, DECEMBER 17, 1905.

MALACHI 1:1-12.

## PREPARATION FOR THE MESSIAH

## I Preliminary

1. **GOLDEN TEXT:** *I will send my messenger, and he shall prepare the way before me.* — Mal. 3:1.

2. **DATE:** About B. C. 440, probably.

3. **PLACE:** Jerusalem and vicinity.

4. **THE PROPHET MALACHI:** Not a fragment has come down to us of his personal history. We are not informed even whose son he was, and in the Septuagint his name is treated as an appellative rather than as a name — not "Malachi," but the "angel" or "messenger" of God, as the word implies. It is conjectured that he was a contemporary of Nehemiah, and that he uttered his prophecies in Jerusalem shortly before Nehemiah's second visit to that city. To the same age belong some of the most brilliant names in Grecian history — Xenophon, Herodotus, Socrates and Plato.

5. **THE BOOK OF MALACHI** contains four chapters, in which the degeneracy of the age is vigorously assailed; oppression, bribery, profanity, neglect of temple support and other flagrant sins, are sternly denounced; and the character of God as the Supreme Ruler and Father of His people, and their final and righteous Judge, is outlined with great vividness. The Book serves as a connecting link between the two Testaments, closing, as it does, the old canon with the preaching of repentance, and with the prediction of the coming of the great forerunner whom we meet on the very threshold of the new.

6. **HOME READINGS:** Monday — Mal. 3:1-12. Tuesday — Mal. 3:13-4:6. Wednesday — Isa. 40:1-10. Thursday — Zech. 1:1-6. Friday — Luke 3:1-9. Saturday — Matt. 3:7-12. Sunday — Mal. 1:6-11.

## II Introductory

The last of the Old Testament prophets was by no means the least, in the severity of his rebukes and the vividness and scope of his predictions. Every utterance is specific, pungent, leaving no room for mistake. The coming of John the Baptist to prepare the way, and the advent of the long-expected Messiah, are expressed in terms which contain no obscurity. The fond expectation that the latter would come as a temporal conqueror finds no place in the prediction; rather would He come as a Purifier, with tests so severe and unsparring that the prophet asks, "Who shall abide the day of His coming? and who shall stand when He appeareth?" Like a "refiner's fire" and like "fuller's soap" would He search and purge and bleach the characters of all who professed to be His followers; and especially "the sons of Levi." Then would the offerings no longer be tainted with selfishness and sin, but be righteous and acceptable as in the days of old. Nor would His work stop with purification alone. The wicked — and He mentions especially "sorcerers," "adulterers," "false swearers," oppressors of hirelings and strangers, of the widows and fatherless — would be treated as "stubble" in "that great and terrible day of the Lord," and be burned up, so that "the day that cometh shall leave them neither root nor branch."

The growing neglect of the people to pay their tithes and support the temple worship was next taken up by the prophet.

There was but one name for this indifference to righteous and solemn obligations, and he uses it: "Will a man rob God?" he abruptly and fearlessly asks. And then he brings the charge direct and arraigns the whole nation as guilty of sacrilege: "Ye have robbed Me;" and lest there should be any mistake, he adds the specification: "In tithes and offerings." They had not probably looked at their behavior in this light; they had not realized that they were cheating God out of what was justly His due; they had probably called it by a softer name; but they could not deny the charge, and they could not fail to see the connection between this breach of obligation and their waning prosperity: "Ye are cursed with a curse, for ye have robbed Me, even this whole nation." Still, though they had grievously sinned, the day of grace had not passed. Let them truly repent and honor God's house once more with tithes and offerings, and heaven's pent-up blessings would be showered upon them beyond their capacity to receive. No longer should the locust devour, nor the fruitage of the vineyard be prematurely cast. Theirs should be a "delightful land," conspicuous among all the surrounding nations for the Divine joy and blessing.

## III Expository

1. **Behold . . . send my messenger** — possibly having an immediate reference to Nehemiah, but referring undoubtedly to John the Baptist (Mark 1:2-3; Luke 1:76). **Prepare the way before me.** — Just as couriers were sent before an Eastern king to clear away obstacles, repair the roads and provide for his reception, so John the Baptist, by his vigorous preaching of repentance, his baptism of all classes (the high as well as the lowly), his proclamation of a "kingdom" just at hand, prepared the way for the coming of Him whose shoe he felt unworthy to unloose. The Lord whom ye seek — the expected Deliverer, the Desire of the people. Shall suddenly come to His temple. — The temple was His temple, though He was never recognized as the Messiah in it; His coming to it were always unexpected because unannounced; sometimes He came in sudden judgment, as when He drove the money changers from the court. Even (R. V., "and") the messenger of the covenant. — Jesus is expressly called (Heb. 9:15) "the mediator of a new covenant." **Whom ye delight in.** — They longed for His coming, under the false impression that He would be a temporal king and conqueror. **Saith the Lord of hosts** — a title used by Malachi twenty times; a title which well suits the gospel which he preached of the reception of the Gentiles to covenant privileges.

2, 3. **Who may abide . . . who shall stand?** — words which ought to have disillusionized the Jews, and given them a different conception of the Messiah from that which they stubbornly maintained. Like a refiner's fire — subjecting all hearts to the purifying test which the silversmith uses for his ores — putting them in the fiercest heat, consuming without pity all unworthy admixtures, that the pure metal of holy character alone might remain. Like fuller's soap — a change of metaphor, but teaching the same idea of unrelenting purification. Says the Speaker's Commentary: "'Borith,' soap, is a vegetable alkali, now called 'potash' because obtained from the ashes of plants. Its combination with oil, etc., to form soap was not known to the Hebrews at this time, but they used the lye,

formed by passing water through the ashes." Here is a very different Christ from what the Jews expected and wished for — not a relentless conqueror trampling down their foes, but a relentless purifier, burning away, cleansing away, their sins. **He shall sit as a refiner.** — Just as the smith used to watch intently the crucible until all that was false and foreign was melted away or separated, and discovered at last by the reflection of his own face in the metal that the process was complete, so would the Messiah sit patiently and refine the hearts of His true followers. **Purify the sons of Levi.** — They are primarily mentioned because at the time when Malachi prophesied they were especially corrupt (chap. 1:6), and all of these prophecies have more or less local reference. Our Lord's coming and teaching did most effectually test the character of the Jewish priesthood. They did not survive the refining. In their stead have arisen the ministers of the Gospel whose "offerings" are "offerings in righteousness." That they may offer — R. V., "and they shall offer."

4. **Then shall the offering of Judah and Jerusalem** — besides the local reference, the words foreshadow the offerings of the spiritual Zion, which would succeed the Jewish economy; offerings of praise and thanksgiving; not the old burnt offering, but the offering up of each individual life in the flames of a pure and holy devotion; the presentation of individual personalities as "living sacrifices, holy, acceptable unto God." **Be pleasant** — be acceptable. As in the days of old — when Abraham's altar accompanied Abraham's tent; for other examples, when Samuel made his offering and lifted up his prayer at Mizpah; when David brought up the ark of the Lord; and when Josiah purged away the idols and restored the true worship.

5. **I will come near to you to judgment.** — They had asked (2:17): "Where is the God of judgment?" This is the answer. He will come suddenly, not simply as a judge, but as a "witness" against them for their misdeeds. **Sorcerers** — those using magic or witchcraft. **False swearers** — those who for gain or other selfish purpose take a false oath. **Those that oppress.** — Three classes liable to be oppressed are mentioned — the "hireling," or servant, "the widows," and "the fatherless;" these latter, having no earthly defenders, were regarded as being under Almighty protection. **Turn aside the stranger from his right.** — Though treated by God as "the peculiar people," the children of privilege, they were never to wrest from "the stranger within their gates" the rights of property, protection and consideration. The truth of the universal brotherhood was latent in the earlier economy. **Fear not me.** — All the sins specified indicated indifference to God's will.

6. **I am the Lord, etc.** — In the Revised Version the verse reads: "I the Lord

## Eruptions

The only way to get rid of pimples and other eruptions is to cleanse the blood, improve the digestion, stimulate the kidneys, liver and skin. The medicine to take is **Hood's Sarsaparilla** Which has cured thousands.



change not; therefore ye, O sons of Jacob, are not consumed." His unchangeableness was their defence. He will be true to His covenant; and though, in the refining process, the church would seem to be on the point of perishing, the pure remnant should survive.

7. Even from the days of your fathers, etc. — Their apostasy had been no recent thing. It had characterized their entire history. Return unto me — a call which, coupled with the promise that in that case He would return to them, ought to have touched their hearts. Wherein shall we return? — They speak as though unconscious of any lapse.

8. Will a man rob God? — An omitted duty is here treated as a positive sin. Their robbery consisted in not paying the tithes and offerings; or, if they paid them, in bringing offerings imperfect in quality — offering the "blind," "lame" and "sick" for sacrifice (1: 8). Tithes — a tax levied for the support of religious worship and of the priesthood, and consisting of one tenth of the product of the soil, etc. (Lev. 27: 30-33). A second tithe was levied for charitable purposes. Offerings — either to be taken generally, including sacrifices and offerings of all kinds, or, what is more probable, the firstfruits of corn, wine and oil (of which at least one sixtieth went to the priests; see Deut. 26: 1-15; Num. 18: 12-13); and the firstlings of clean beasts (Num. 18: 15-18).

9. Cursed with a curse (R. V., "the curse"). — The famine and scarcity brought about by the ravages of the locusts was the curse that was sent upon them for their niggardliness and disloyalty as a nation.

10. Bring ye all the tithes (R. V., "the whole tithe"). — You complain of poverty. Bring the tithe. Do your duty. Do not sit waiting for better times, but take the best you have, and bring it to the temple and put the Lord to the test. Storehouse — the chambers reserved in the temple for the storage of offerings (2 Chron. 31: 11). Prove me now herewith — a challenge which has been tested times without number and found gloriously true. There is really no limit, short of our capacity, to the spiritual blessings God will confer on those who seek aright. Windows of heaven. — The blessing was to descend like a deluge of rain. Not room enough — a striking description of superabundance.

11, 12. Will rebuke the devourer — the locusts, which were especially dreaded. Neither shall your vine cast her fruit. — The grapes shall not fall unripened. The next verse presents a bright picture of a land famous for its prosperity, and flourishing like a garden beneath the smile of God.

#### IV Illustrative

I know the obstacles, but I know as well the power behind! I do not see success as yet, but I know that it is coming. So I do not see the cathedral as yet, when I go into the confused quarry yard and see there the half-wrought stones, the clumsy blocks that are by and by to be decorated capitals. But when at last they are finished in form and brought together, the mighty building rises in the air, an ever during psalm in rock. I do not see the picture yet, when I look upon the palette with its blotches, stains and lumps of color. By and by, when the skillful brush of the painter has distributed those colors, I see the radiant beauty of the Madonna, the pathos of the Magdalene; I see the beauty of the landscape spread out upon the canvas, with meadow and hill, and winding stream, and the splendors of the sunset crowning the whole. I do not

see yet the perfect kingdom of God upon earth, but I see the colors which are to blend in it. I see the already half-chiseled rock out of which it shall be wrought; and I am not going to despond now when so much already has been accomplished (R. S. Storrs).

#### W. H. M. S.

— The Woman's Home Missionary Society is greatly favored in retaining the same general officers for the coming year: Mrs. Clinton B. Flax, president; Mrs. D. L. Williams, corresponding secretary; Mrs. George H. Thompson, treasurer; and Mrs. F. A. Aiken, recording secretary.

— Walts de Peyster Home at Tivoli, N. Y., has recently received a gift of \$1,200 from General De Peyster, the founder of the Home, toward the purchase of a plot of ground adjoining the property, and greatly needed for its protection. General De Peyster by this gift has again shown himself a wise as well as generous friend of the Society.

— The National Training Schools of the W. H. M. S. are all in a prosperous condition. The Lucy Webb Hayes National Training School, Washington, D. C., has a larger number of students than ever before, with an excellent faculty of experienced teachers. The Kansas City National Training School has its fine new Flax Hall, and the loyal support of the Methodists of the middle West. The San Francisco Training School has had numerous repairs and improvements made during the summer, and gives excellent promise of future growth and usefulness.

— Mrs. May Leonard Woodruff, secretary of the Bureau for Porto Rico, has secured the consent of the board of trustees of the W. H. M. S. for the speedy erection of the Orphanage in San Juan, Porto Rico. The superintendent of the Orphanage, Miss H. M. Hegeman, who is the right woman in the right place, said, when informed of this decision: "If I may live to see a Home on this island that can shelter one hundred of the homeless little ones, I shall be ready to say: 'Now, Lord, lettest Thou Thy servant depart in peace.'"

— An excellent work for Italians is being carried on in East Market St., Newark, N. J. The City Mission Society, the W. H. M. S. and the Epworth League of the city co-operate in this excellent work. A deaconess is especially assigned to it, who visits in the homes and helps in the Sunday-school and in the Junior and Epworth Leagues. An evening school is conducted three evenings of each week by the pastor, Rev. Mr. Scarito, in which twenty young Italians are learning English and getting a preparation for Christian citizenship.

— A single Band of Mothers' Jewels in Indianapolis numbers 435 little people under ten years of age.

— Seney Hospital (Methodist) in Brooklyn, N. Y., has learned the value of deaconess ministrations, and now has a deaconess regularly assigned to this work. Miss Foster, who has filled the place with great acceptability during the past two years, is now superintendent of the Home, and Miss Frances Bryant has been assigned to this important work. The deaconess family in this excellent Home numbers 20.

— The growth of the Deaconess Department of the W. H. M. S. was made very evident at the late annual meeting held in Indianapolis, when reports of the past year's work were made by Miss Bancroft, general superintendent of Deaconess Work, and by the secretaries of the five bureaus into which the expanding work of this department has been recently divided. These bureaus cover geographical divisions of the United States from Maine to California, containing institutions and stations that keep in blessed service about 475 deaconesses.

— Great interest is always felt at the national meetings of the W. H. M. S. in the presentation of the Oriental work. There are now two bureaus having charge of this work — the Bureau for Chinese, of which Mrs. F. D. Bovard is secretary, and the Bureau for Japanese and Koreans, including the Hawaiian Islands, Mrs. Bishop Hamilton, secretary. The statement was made by Mrs. Bovard recently that 58 young Japanese girls and women had been

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met at the steamers during the past year, and saved from falling into evil hands.

— The December number of *Woman's Home Missions* presents a full report of the annual meeting in Indianapolis. A beautiful group picture of the convention was taken by Chas. F. Bretzman, photographer, 142 South Illinois St., Indianapolis, Ind., which has been reproduced for this number of the paper, though in order to give room for clear reproduction of the faces it has been divided into sections. This picture can be ordered of the photographer for \$1 by any who may wish to preserve this view of the Silver Anniversary Convention. [See pp. 1552 and 1553 in this issue of the HERALD.]

— The appointment of a Temperance committee by the Board of Managers at the late annual meeting met with very general favor. Mrs. J. C. McDowell, of Pittsburg, Pa., was made chairman of this committee, and Mrs. D. L. Williams, with the chairman of the committee, was made a delegate to the Anti-Saloon League Convention to be held in Columbus, O., the coming winter.

— Junior and Epworth Leagues, Sunday-school classes, and members of Young People's and Children's Home Missionary Societies are reminded that Christmas is near at hand, and that in all the Homes and schools under the care of the W. H. M. S. there are young people to whom very little Christmas cheer will come without the help of their more favored sisters. If any person desiring to help make Christmas cheer among little Indians, Orientals, New Mexicans, or the children of the South, either in the mountains or on the plain, will write to Miss Alice M. Guernsey, 17 Webster Place, East Orange, N. J., she will readily respond, telling them where and how to send their gifts.

— Nine public schools have been closed in Alaska through a failure to put through the appropriation in the United States Senate. This is a great hardship and a real detriment to the cause of Christian education. A resolution brought before the Board of Managers at the late annual convention in Indianapolis, asking for their reopening, was presented by Mrs. R. H. Young, secretary of the Bureau for Alaska, and was unanimously adopted.



## OUR BOOK TABLE

THE JEWISH ENCYCLOPEDIA. Vol. XI. Samson—Talmid. Funk & Wagnalls Co.: New York.

This, the penultimate volume, well sustains the reputation of its predecessors. Notable articles are those on Saul of Tarsus and on the evolution of Satan. Spain and her relation to the Jews produces a most fascinating article. The peculiarities and in many cases the gradual loss of the Sephardic Jews, like the DaCostas and the Belmonts, suggest the vast assimilation that is before the Jews, especially in America. The biographies of those noted Jews who interviewed Sergius de Witte at Portsmouth as to the Jews in Russia—Schiff, Seligman, bankers, and Straus, diplomat—are of present interest.

But the page will at once be found where Baruch Spinoza is portrayed as frontispiece in a noble painting, and in the article. One can read only with interest of him whom many style the "atheist," while others call him "the God-intoxicated man." With avidity are read after "E. G. H (Irach)" the consecutive articles on "Son of God," and "Son of Man." Something with the breath of modernness there is in the account of the "Sisterhoods of Personal Service," originating in a sermon by Dr. Gustav Gottheil in 1887 in Tempel Emanu-El, New York. We should call them Jewish deaconesses. There is scarcely a synagogue in upper New York that is without this body. In 1896 so many of them were there in the United States, that the "Federation of Sisterhoods" was formed. In New York city alone there are now 6,000 of these sisters. Surely one touch of nature or of grace makes us all akin.

Of great interest is the exhaustive treatise upon the original Hebrew form of the work of Jesus ben Sirach, or Ecclesiasticus. It had always been held that Ecclesiasticus, with other works classed as Apocrypha, was not received into the sacred canon of the Old Testament, because, among other reasons, not written in Hebrew, but in Greek. But here we are now in possession since about 1900 of several manuscripts of this work in Hebrew. Again, it was always said that the use of Hebrew by writers of the centuries after the Captivity had ceased, and hence the Hebrew Book of Daniel could not have been written after the Return, but must have originated at the time of Daniel. But here is a book written in Hebrew about the year 200 A. D., according to its date. So every turn of the spade, every rummaging in the Genizahs of Cairo and the East, show how different from and superior to our medieval conceptions are the actual ways of God with mankind.

One is surprised to learn of the history of the Jews in Switzerland, "home of the free." Not until 1874 were restrictions removed and religious liberty constitutionally secured, and even then there were difficulties as to slaughtering in accordance with the Mosaic ritual. Under the revised Swiss Constitution of 1874, the question arose whether the action of Aargau and St. Gall prohibiting such slaughter were not in conflict with the spirit of the law granting religious liberty. In 1886 the Aargau Society for the Prevention of Cruelty to Animals demanded that the government prohibit ritual slaughtering; while a year later, the Jews of Baden petitioned the government to grant permission to all Jewish communities to slaughter according to Mosaic law. The confederal government decided that while such a prohibition might contravene liberty of worship, the regulations issued by the several cantons to prevent cruelty in slaugh-

tering should be upheld. The question was thereupon submitted to a referendum; and by popular vote of August, 1893, an article was inserted in the constitution declaring ritual slaughtering illegal throughout Switzerland. [The like of this must be done in the United States with the "religious" question of polygamy.]

This vexed question disturbs many an American city. A reformed rabbi declares that in his large congregation he does not know of a family that makes any distinction as to its foods, how they were secured. The orthodox rabbi declines to eat of flesh that possibly has not been properly prepared. He welcomes at a Gentile's table canned salmon, but eschews canned tongue. We admire and respect his conscience, but not his judgment.

Not to look through these wide-open windows that the Jew is flinging wide for our gaze, will be our fault and shortcoming.

THE GERMAN STRUGGLE FOR LIBERTY. By Poulney Bigelow, A. M., Lecturer in the Law School of Boston University. Vol. IV. Harper & Brothers: New York. Price, \$2.25.

A spirited narrative of the stirring events in Germany during the years 1844-1848, culminating in the declaration of Frederick William IV. and the meeting of the German National Assembly at Frankfurt. The similar character of the revolutions in Vienna, Munich, and Berlin is shown, and the growth of the influence of the laboring classes, and of socialist doctrines under Engels and Marx. The volume is worthy of being the fourth in a series which has been so well received and is now complete from the battle of Jena, in 1806, to the rebirth of the national spirit in 1848.

THE ART LOVER'S TREASURY. By Carrie Thompson Lowell. Dana Estes & Co.: Boston. Price, \$1.20, net.

It may be characterized as "Famous Pictures Described in Poems," with an accompanying commentary by the editor, or, to quote from the preface: "Reproductions of certain representative pictures, accompanied by poems which have been written about them or which they illustrate." Mrs. Lowell, the well-known reader and educator of Portland, Me., has delivered the substance of the book with unvarying success in the form of an illustrated lecture, and its popularity during the last five years has induced her to consent to its being given permanent form in this volume. The poets quoted comprise Dante, Keats, Browning, Longfellow, Whittier, and many others, including younger and contemporary singers. The list of illustrations includes, to name a few at random, Raphael's "Sistine Madonna," Giotto's "St. Francis Preaching to the Birds," Da Vinci's "Last Supper," Titian's "Danae," Turner's "The Fighting Temeraire," Millet's "The Man with the Hoe," and Vedder's "The Cup of Death."

ITALY: HER PEOPLE AND THEIR STORY. A Popular History of the Beginning, Rise, Development, and Progress of Italy from the Time of Romulus to that of Victor Emmanuel III. By Augusta Hale Gifford. Illustrated from portraits and famous paintings. Lothrop Publishing Company: Boston. Price, \$1.40, net.

A readable and yet accurate book on Italy past and present has long been needed especially by the general public, who have neither the time nor the taste to consult dry historical works to find out things that all would be glad to know. Mrs. Augusta Hale Gifford, author of the well-known book, "Germany: Her People and Their Story," has now prepared a companion book upon Italy, telling the story of this noted country and its people from the earliest period of traditional record to the present time. Much of the information in Part II., devoted to Modern Italy, is of exceptional value, as it was

gathered by the author from original sources during foreign residence. The labor involved in the preparation of this book has been enormous, and but few could have reduced so much information along so many important lines to so clear and entertaining a narrative. The author is the sister of Senator Eugene Hale, of Maine.

THE MELODY OF GOD'S LOVE. A New Unfolding of the 231 Psalm. By Oliver Huckel. T. Y. Crowell & Co.: New York. Price, 75 cents, net.

Mr. Huckel, a graduate of the Theological School of Boston University, also at Oxford and Berlin, now a prominent Presbyterian pastor in Baltimore, is fast making for himself a name in literature. This is a charming book from every point of view. In his treatment of the Psalm he divides it into three melodies of two verses each. The first strain he calls "In Green Pastures," a song of the sweet and pleasant experiences of life. The second is, "Through the Valley of the Shadow," a song of the hard, sorrowful experiences. The third is, "In the House of the Lord Forever," a song of the exultant, heavenly experiences.

THE COMPANIONSHIP OF BOOKS, and Other Papers. By Frederic Rowland Marvin. G. P. Putnam's Sons: New York. Price, \$1.50.

A gathering of articles previously published in periodicals. They make pleasant reading, of a mild literary sort. Some of the topics are: "The Catholicity of Culture," "Forgotten American Poets," "Dante," "Heroes of Humble Life," "The Modern View of Death," "Stage Fright," "The Resources of Nature," "Chips from a Literary Workshop."

A MARTINEAU YEAR BOOK. Extracts from Sermons by James Martineau. Selected and arranged by Fanny Louise Weaver. J. H. West Co.: Boston. Price, 75 cents.

These extracts are taken from the two collections of Dr. Martineau's sermons called "Endeavors after the Christian Life" and "Hours of Thought on Sacred Things," and from his little volume of "Home Prayers." They are offered in this form in the hope that something may, perhaps, on some day of the year, strike a key-note in the spiritual life of some ear.

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nest reader, or touch with healing some sorrowing heart. The name of Christ appears on most of the pages and never in such a way as to offend His most sensitive worshiper, although Mr. Martineau did not worship Him.

ST. ABIGAIL OF THE PINES. By William Allen Knight. The Pilgrim Press: Boston. Price, \$1.

"Here lies the body of Abigail Rockwell, who should have been the wife of Capt. Richard Endicott," is the somewhat startling announcement on a stone in a certain graveyard near New Bedford. This beautiful story is told to explain it, and extremely well told it is. A tale of sin and repentance, love and faithfulness, a tale of "those that go down to the sea in ships," and of the women who weep at home. Abigail, through her sorrows, became saintly, and the little book leaves a precious aroma.

POLE BAKER. A Novel. By Will N. Harben. Harper & Brothers: New York. Price, \$1.50.

Pole Baker will be remembered by some as a humorous character in "Abner Daniel," one of the author's previous stories. In response to a popular demand, Mr. Harben has given him wider scope by making him the central figure in his latest novel. A shrewd, kindly, shirt-sleeves philosopher, Pole Baker has some capital yarns to tell, as well as an important part to play in the love affairs of a young couple with which the narrative is chiefly concerned. The characters and scenes are those of Georgia, a delightful country, which is fast becoming better known by the reading public through Mr. Harben's novels.

YOLANDA, MAID OF BURGUNDY. By Charles Major. The Macmillan Co.: New York. Price, \$1.50.

The author of "When Knighthood was in Flower," and "Dorothy Vernon of Hadron Hall," has not lost his skill. For his present tale he goes back to the fifteenth century, taking for a hero Maximilian, head of the house of Hapsburg, who became Emperor afterwards, and for a heroine the only child and heir of Charles the Bold, Duke of Burgundy. It is a very delightful love story, and one gets much attached to both of the principal characters as well as to the preceptor of the prince who does the narrating. There is a sufficiency of mystery and peril to give space to the



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Among the many household articles suitable for gifts, draught screens deserve special mention. They add to the appearance of the room, and their usefulness brings them in constant demand. The largest assortment in Boston is here.

**3-Fold Round Oak Frame Screen**  
5 ft. 6 in. high, 18 inch pastoral scene tapestry top panels, lower panels in best burlap. Each **7.50**

**Fine Weathered Oak Frame Dining Room Screens**

4 fold, 5 ft. 8 in. high, top panels of tapestry, with French and Alpine scenes; lower panels of burlap, the back plain burlap. Each **11.00**

**Fancy Weathered Oak Frame Screens**

3 fold, 5 ft. 8 in. high, 19½ in. panels. filled with burlap, with English hunting scene panel applied. Each **11.00**

**Black and Gold Japanese Screens**, 4 fold, 5 ft. 6 in. high, 20 inch panels, cloth covered, a perfect draught screen, Each **3.75**

**Japanese Fire Screens**, in assorted lots, 2 3 and 4 fold. Each **1.75 to 9.50**

### Verdure Tapestry Screens

3 fold, 6 ft. high, 20 inch panels, both sides tapestry covered. Each **12.00**

### 3-Fold Screens

5 ft. 6 in. high, 18 inch panels, round oak frames, burlap both sides. Each **3.00**

### 4-Fold Screens

5 ft. 6 in. high, 18 inch panels, round oak frames, burlap both sides. Each **4.00**

**3 Fold Weathered Oak Frame Screens**, 5 ft. 8 in. high, 19½ inch panels, burlap filled. Each **4.75**

**4 Fold Weathered Oak Frame Screens**, 4 ft. 6 in. high, 19½ inch panels, burlap filled. Each **6.50**

**New Japanese Screens**, in cloth and satin, with fine silk and tinsel embroidery. Each **6.00 to 25.00**

**Special Lot of Fine Austrian Screens**, must be seen to be appreciated. Each **25.00 to 50.00**

pages, but the main charm is in the style, which is singularly good.

WHEN JOY BEGINS. A Little Story of the Woman's Heart. By Clara E. Laughlin. F. H. Revell Co.: New York. Price, 50 cents, net.

A very beautiful narrative, told in charming style, by one who has passed through much suffering and found the way through it to gladness; passed from the isolation of grief to the great companionship of sorrow. The main thought seems to be that to put away self and take up the larger burden of the human is the way to deliverance, that by losing our life we find it. Whatever helps us to learn this rare lesson is to be welcomed as a precious treasure.

BOOKS IN THEIR SEASONS. By Annie Russell Marble.

THE BEAUTY OF KINDNESS. By J. R. Miller. FAITH AND LIFE. By Charles E. Jefferson.

IS LIFE WORTH LIVING? By Frederick Lynch.

Thomas Y. Crowell & Co.: New York. Price, 30 cents, net.

Four booklets, beautifully bound in white and gold, in the very numerous "What is Worth While" series. All are excellent, as the reputation of the writers would sufficiently indicate.

THE JOYS OF FRIENDSHIP. Edited by Mary Allette Ayer. Lee & Shepard: Boston. Price, \$1, net.

An excellent collection of passages on Friendship — including the Love, the Companionship, the Sympathy, the Influence, the Immortality — from a very large variety of authors too numerous to mention. The concluding chapter on "The Divine Friendship" is especially good.

THE BOY CAPTIVE IN CANADA. By Mary P. Wells Smith. Little, Brown & Co.: Boston. Price, \$1.25.

A sequel to "The Boy Captive of Old Deerfield," second volume in the Old Deerfield series, containing the stirring adventures and experiences of little Stephen Williams, the son of the Deerfield minister, during his wanderings as a captive with the Indians in Northern Vermont, and during a Canadian winter spent with his captors. It also tells of his happy redemption and return. Eleven appendices give historical authorities and illustrations. The boy was captured Feb. 29, 1704, and escaped in 1706. He lived to be ninety years old, dying in 1782, having been a preacher for sixty-six years.

BORDEN P. BOWNE'S

## THE IMMANENCE OF GOD

"The subject of nature and the supernatural on which the majority are hopelessly befogged, is here made plain." — *Zion's Herald*.

"It is concise, vivid, simple, and above everything else, readable." — *The Examiner* (New York).

\$1.00, net; postpaid \$1.08.

For sale everywhere.

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BOSTON and NEW YORK

## EPWORTH LEAGUE PAGE

Edited by Rev. G. F. Durgin.

THE following concerning the new Hymnal comes from a devout woman who has passed her threescore and ten years, has been a valued and useful member of the church for more than fifty years, and has always been a great reader of the best literature, especially that of the church: "I must tell you how delighted I am with my new Hymnal. How twenty-two men could get together and send forth such a collection of hymns and tunes, passes my imagination. There is much to praise and little to condemn. I have read every hymn, and, of course, am familiar with all the old ones and with many of the new. I was brought up on the hymns of Wesley and Watts and that class, and can repeat scores of them. Some have been almost as familiar to me from my childhood as the Lord's Prayer. The new book has so little of weak, trashy verse. I am glad of all the old hymns of Wesley, and Watts, Doddridge and Montgomery, but when we find so many hymns from writers of the very early centuries an increased dignity and reverence is given to the Hymnal. Then I admire the selections from the modern poets. We have more from Whittier, Faber, Longfellow and Tennyson. Malbie Babcock's 'Be Strong,' Phillips Brooks' 'O Little Town of Bethlehem,' and the hymns by Adelaide Procter and Anna Waring are favorites of mine. One tune I miss — 'Exhortation' is left out, and no other tune will so well fit 'On Jordan's Stormy Banks' for me. The triumphant ring of that old tune runs through my head now. At first I missed, and then I found, 'And can it be that I should gain.' It would have seemed like a personal loss if this were out."

A remarkable revival among young men, and very gratifying results therefrom, are recorded in the history of the South Street Church, Lynn. In the summer of 1829 about forty young men from Lynn attended the camp meeting at Eastham. Rev. A. D. Merrill, pastor of the First Church, dedicated their tent with prayer, and, on the following day, preached a "sermon of great power" from the words: "What is a man profited, if he shall gain the whole world, and lose his own soul?" Rev. John Lindsay exhorted. A deep impression was made. Upon their return to Lynn a revival began in First Church. The entire forty young men were converted, and from their conversion and through their influence came the organization of the South Street Church, which has just celebrated its 75th anniversary.

## List of Boys' Books

- "The Bishop's Shadow," I. T. Thurston.
  - "The Boys' King Arthur," Sidney Lanier.
  - "The Monkey that Would Not Kill," Henry Drummond.
  - "On Wood Cove Island," C. A. Brooks.
  - "The Prospector," Ralph Connor.
  - "Jack in the Bush," Robert Grant.
  - "Hero Tales from American History," Roosevelt and Lodge.
  - "In the Boyhood of Lincoln," Ezekiah Butlerworth.
  - "Whispering Pine Series," Eljah Kellogg.
- (Recommended by W. H. Gibson.)

## Sixteenth Anniversary

The George C. King chapter of First Church, East Weymouth, held anniversary services on Monday evening, Nov. 20. A good audience included representatives from a number of neighboring Leagues. The secretary, Franklin N. Pratt, presided

and gave an address of welcome. Prayer was offered by Rev. E. H. Tunnicliffe, of Hingham. The address was given by Bishop Mallalieu on "The Visions of an Optimist," and left an impression for good on all. "His visions were certainly optimistic," and this, his first, visit to Weymouth was greatly enjoyed. A collection of \$30 was taken for the Bishop's Southern work. An informal reception, with light lunch, followed, under direction of the committee, Miss Alice Purchase, F. N. Pratt, and Mrs. G. H. Hunt.

## Mission Study Class

For years the prophets of the church have been pointing out to us that the great awakening for which we have been praying will not come until we experience and practice some of the neglected teachings of Jesus. Christian life and the institutions of the church must be put to practical service according to the example of Christ; they must take His place and do His work as He did when He dwelt among men in human form. He is thus to be perpetually incarnate in His church, doing in all the world and for all time what He did for the few years in Palestine.

If the church has lost its zeal or spiritual experience, it is because it has been diverted from this ideal; if it has ceased to appeal to men as it ought and enlist their devotion and service, it is because it does not love them as it should — it has lost some of its enthusiasm for humanity. When we, like the Master, make the serving of men and women about us and everywhere the passion which consumes us as a church, then the call of the Gospel will be the same mighty voice it was when Jesus preached it. He said it would be even more so.

One of the evidences that the church is coming to this position is the increased interest and zeal in missions. And of this whole movement there is no more encouraging feature than the enlisting of the young people in the study of missions. Eight years ago there was practically no organized effort to systematically cultivate missionary interest and intelligence among young people. Now nearly all the mission boards have a young people's department for this purpose. The Young People's Missionary Movement has become a clearing-house and inspiring centre of life for them all. In our own denomination, which now leads in the number engaged in mission study classes, the enrollment in 1900-'01 was 2,890; in 1904-'05 it was 17,264. This will probably be almost doubled in 1906-'07.

In this study of missions we have an exegesis of the workings of the kingdom of God in the world today; not a dead, but a living subject; not a theory about the saving power of the Gospel, but the real work of answering the prayer: "Thy kingdom come, Thy will be done on earth as it is in heaven." It is the Bible in action. It is not surprising that the results of this study have been very marked in arousing interest in the extension of Christ's kingdom at home and in other lands, in increased giving, quickening of the spiritual life, deepening of the prayer life, increased interest and effectiveness in the work of the home churches, an enlarged conception of the whole mission of the church, greater faith in the power of the Gospel at home after seeing its triumphs in other lands in the face of every conceivable obstacle. The crowning result is that many of those who have studied missions have given themselves to the extension of Christ's kingdom at home and abroad. Aside from the religious value of this study, it is the universal testimony of those who have followed it that it is one of the most interesting and intellectually stimulating subjects imaginable.

Two courses are offered this year — "Heroes of the Cross in America," a biographical study of pioneers of the church in America by Mr. Don O. Shelton; "Daybreak in the Dark Continent," an outline study of missions in Africa, by Prof. W. S. Naylor. They are fascinating and inspiring books. Every Epworth League chapter should have a class in one or both of them. Correspondence regarding them should

be addressed to Mr. S. Earl Taylor, 150 Fifth Avenue, New York.

JOSEPH M. SHEPLER.

## PRAYER-MEETING TOPIC

## What Methodism Stands For

Sunday, December 17

REV. MATTHIAS S. KAUFMAN, D. D.

DAILY BIBLE READINGS.

- Dec. 11. Our church bearing light. Ex. 25:31-40.
- Dec. 12. For imperishable truths. 1 Pet. 2:6, 8.
- Dec. 13. Christ is Head. Eph. 1:15-23.
- Dec. 14. We the body. Col. 1:20-25.
- Dec. 15. For Christian unity. Eph. 2:16-22.
- Dec. 16. Now we should love it. Isa. 62:1-12.
- Dec. 17. Topic — What Methodism stands for. 1 Tim. 3:14-16; 1 Pet. 2:9.

## The Bridge

In derision a profligate worldling called a plain, honest Christian a Methodist. To this the calm young fellow replied: "Sir, whether you are aware of it or not, you are a Methodist equally with myself." "How? how?" rejoined the scoffer, with his ugly oaths. "Don't get so exercised," said the young Christian, "and I will explain: There are just two methods — the method of salvation and the method of damnation. In one class or the other you certainly must be — which one, I leave you to decide." With all other evangelical denominations, our Methodism constitutes a bridge from the thralldom of sin to the liberty of heavenly heirs.

## The Approach

How grandly and heroically did the founders of our denomination take up the burden providentially laid upon them! They did not mean to form a new body, but simply put a better spirit into the church as it was then. But God evidently had another purpose for us. Without knowing that purpose at first, John Wesley preached, wrote, organized, and Charles Wesley sang, and the approach to a splendid organization was completed.

## Pillars

1. "A chosen generation." Such were the early Methodists, and each faithful one became a substantial support of the structure.
2. "A royal priesthood." Our ministers were not recognized by the Established Church as in the apostolic succession, but under Divine guidance they achieved apostolic success and received the stamp of God's approval.
3. "A holy nation." One of their distinct teachings was the possible and practical power to live a holy life. They believe themselves

## A BUSINESS FRIEND

To be Counted on Under All Circumstances

One of the bright business women of New York city, who found that coffee was wrecking her nervous system, bringing on severe neuralgic attacks and making her "extremely irritable," writes that she has found a staunch friend in Postum Food Coffee.

"I left off the old kind of coffee completely and entirely. This I found was easy to do, since Postum was pleasing to my palate from the beginning. Indeed all my family are with me in thinking it delicious when it is properly prepared — and by that I mean boiled long enough.

"I have not had one single attack of neuralgia since I began to drink Postum some months ago, my nerves have become steady, and the old annoying irritability has, thank Postum, passed away. I cannot withhold this acknowledgment, which is made in all sincere gratitude." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

Read the little book, "The Road to Wellville," in packages.



raised up to spread Scriptural holiness over all lands.

4. "A peculiar people" This they were both in dress and in the intensity of their zeal and the richness of their experiences.

#### Planks

1. Methodism stands for a remarkable history. It reads like a romance. From the day John Wesley, at the age of six, was rescued from a burning building just in time to save his life, up to the close of his eighty-eighth year, he seemed to be especially favored of God and divinely designed for a great career. Methodism is a child of Providence. It originated in God's heart.

2. Methodism stands for a whole gospel with no warning, no invitation, no promise left out. Its doctrines have ever been biblical, rational, practical. They could be preached in a way to produce best results.

3. Methodism stands for purity of heart, purity of motive, purity of life. It has ever set its face like a flint against all evil practices and degrading vices. Has it not invariably been found on the right side of every moral question? Against slavery and intemperance and worldliness it has lifted its voice, loud and clear.

4. Methodism stands for Christian culture. It seeks to combine deepest piety with truest scholarship. Our colleges, universities, and other educational institutions have multiplied rapidly.

#### Strongholds

1. Enthusiasm in all worthy enterprises.
2. The class-meeting, which teaches members to be witnesses for Christ.
3. The itinerant system, which keeps our machinery always at work.
4. Frequent revivals and the evangelistic spirit.
5. Missionary zeal and care for the poor.
6. Recognition of woman's influence and right to a high place in church work.
7. Appreciation of childhood and young people.
8. Belief and practice regarding the hymn's place in worship. We have always been a singing people.

#### Martial Impulse

Methodism is an organized army. It early caught St. Paul's idea of soldierly heroism. To march and fight and endure privations for Christ's sake has been its ideal.

"Thine not to reason why,  
Thine not to make reply,  
Thine but to do and die"

for the Master. Into all the world marches the Methodist hero.

Norwich, Conn.

#### MEDICAL MISSION

36 Hull St., Boston

PROF. HARRIETTE J. COOKE.

THESE bright Indian Summer days remind us that "it is well to count our mercies." If we note our sunshiny days, we shall be surprised to find they are more numerous than the dark and rainy or unpleasant ones; yet we are quite sure the reverse is true. The reason for this mistake is, we let the bright days slip away uncounted, while we keep close record of the unpleasant and stormy times.

At 36 Hull Street we find many things to be thankful for, and feel like sharing them with our kind friends who have helped us generously. If at any time we are inclined to "look on the dark side," we only need to run upstairs to the "little ward," where we always find something bright and cheery to make our hearts warm and happy. Ever

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Send 10 cents for Trial Can to **STEPHEN L. BARTLETT, Importer, Boston.**  
Try Bendorp's Cooking Chocolate (Blue Wrapper).

since we have had a children's ward it has been a veritable chamber of peace, from which, if we enter, we come out smiling; and we notice it works the same miracle on our visitors. Little Ellen is a wise and cheerful philosopher. A gift of a penny makes her happy all day, and she knows how to make the most of it. One lady gave her a dime. She did not care so much for it as she did for "the pretty ones with faces on them." It might brighten a good many sad homes to have a little child who has had scant care to nurse and pet a little while. It is wonderful to see how soon the little pinched faces begin to shine, and the happy smiles are very contagious. Since July 3 the two small beds sent by Rev. and Mrs. J. F. Chase from the West Roxbury Epworth League have each held a little Italian girl (to be sure, Joe was a boy, but he was just as nice). We thought when Agnes and Florence went we never could have two so dear, so bright; but it was a mistake. Pepena and Rosa were just as lovable. At first they turned their faces away and sobbed because so homesick, but soon they made the room merry with their songs. Eleven little girls and three boys have gone away well, with straightened limbs, of which they were very proud. These children have brought a blessing to every one in the house, and I am sure those who have helped in any way will not lose their reward.

In Hull Street for ten years a work has been going on which is unique, thorough and self-sacrificing, among those who could not otherwise have been known or helped. They are very appreciative. One poor woman said: "I would not take a thousand dollars for what little Florence has had done." The community has good cause to be thankful, also. This work was begun with no thought of what it has become, but because the need was so apparent. We are indebted to a staff of faithful doctors who give each week two hours of precious time to careful attendance upon those who can give no compensation for such service; and yet they receive as skillful and thorough attention as those who pay large fees. Since last Thanksgiving our doctors have given 12,000 prescriptions and treated about 7,000 patients. The operations have been mostly in the orthopedic—the ear, nose and throat—or in the eye department. In the surgical room there are daily many dressings and many very critical cases. The medical and out-

patient work has sustained its high character for efficiency and thoroughness. The work is appreciated by the people, and it makes an open door for many kinds of ministry among all classes. The mothers' meetings bring together the mothers of our little patients, and in the one hour devoted to them every week, we come in very close touch with them. The little girls—sixty of them—meet every week in two classes to make and mend their own dresses. This is a blessing to mother and child. Each lesson is closed with song and Bible stories.

There are two stamp saving stations well established, where the boys and girls are learning how to save and how to spend. This is a good moral habit. One boy looked over his teacher's shoulder and saw he had saved two dollars. "Gee whizz!" he said; "no more cigarettes for me! I shall bring fifty cents next time." In five clubs about fifty boys are practicing the principles of self-government. We may look for better city government in Boston in the near future. In singing clubs, in dress making classes, in English, Latin, history, geography, these foreign born young citizens are becoming Americans, and they promise to be the best kind.

During the month of November, on Sunday evenings, we have held in our large parlors a Gospel song and testimony service. This has been successful. A testimony meeting has not been tried here before. At 7 P. M. we have a brief workers' prayer-meeting in the library, and at 7.30 the Gospel service in the larger room for an hour and a half. The interest is growing. A man rose and testified he had been a hard drunkard, but at an open air meeting a few weeks ago he had been saved, and "now I am a happy man." The Sunday after Thanksgiving we planned to have a general praise meeting, with Dr. Martha Sheldon, a missionary from India, a Boston woman, graduate from Boston University, to speak and sing for us. She is a very charming woman, unusual because she really has a bright, original way. Her singing of the Hindu Gospel hymns is very pleasing.

We remind our friends that Christmas is near, and a good many wistful faces make us think of our Christmas gifts. Think, each one, of some child to be made happy, and do not let any one be disappointed.

Perfectly healthy people have pure, rich blood. Hood's Sarsaparilla purifies and enriches the blood and makes people healthy.

## THE CONFERENCES

## NEW ENGLAND CONFERENCE

**Boston Preachers' Meeting.** — The attendance was large last Monday. Rev. J. L. McLaughlin, of Manila, gave a thrillingly interesting account of conditions and missionary work in the Philippine Islands. Next Monday, Gen. Henry B. Blackwell will speak on William Lloyd Garrison, the meeting being given to the centennial of the latter.

**Hyde Park.** — The pastor, Rev. A. C. Skinner, admitted 12 persons to membership at the regular communion service on the first Sunday in December. There were three baptisms.

**Baker Memorial.** — Under the personal supervision of Miss Juliette Smith, a most attractive "Calendar" of the woman's work of this church has been prepared and issued in the form of an artistic booklet — stiff linen covers of the W. F. M. S. blue, with pages printed in blue on thick, creamy paper. The Woman's Foreign Missionary Society, Standard Bearers, Woman's Home Missionary Society, and Ladies' Benevolent Society have place in this useful little pamphlet, which gives lists of officers and committees, time and place of meetings, and programs.

## Cambridge District

**Lowell, St. Paul's.** — At the last communion service the pastor received 27 on probation, took 5 from probation into full connection, baptized 3, and received 5 by letter. The quarterly conference gave the presiding elder proper instructions to have Rev. George B. Dean returned for the fifth year.

**Somerville, First Church.** — At the third quarterly conference, held Nov. 27, Rev. George Skene, D. D., was unanimously invited to return for the third year. All departments of this church are in a prosperous state.

**Cambridge, Epworth.** — The regular evening service has been displaced by a "Vesper Service," which is held at 6 o'clock on Sunday afternoon, and is already proving to be a success. Attendance at the other services is increasing. The pastorate of Dr. W. W. Guth is very successful.

**Newton Upper Falls.** — The 73d anniversary of the organization was recently celebrated. The pastor, Rev. O. W. Scott, Ph. D., arranged a most attractive program, and a delightful evening was enjoyed. Addresses were made by Mayor Alonso R. Weed, on "The Church and the City;" Prof. A. J. George, on "The Church's Relation to the School;" Mr. Sidney L. Burr, on "The Church in its Relation to Business Men;" Mr. Eugene Hough, on "The Church's Relation to Labor;" Dr. C. A. Jacobs, on "The Fatherhood of God." Music was furnished by a choir of ladies; Mrs. C. H. Johnnot sang a soprano solo.

**Pitchburg, First Church.** — Following the "Bishop Vincent union meetings," the pastor of First Church, Rev. C. E. Spaulding, was assisted, in special meetings by Rev. Henry L. Wriston, of Springfield, the latter preaching sermons that were simple, strong and direct. The church members were fed, and several conversions took place. The church is in the best spiritual condition.

**Cambridge, Trinity.** — On Sunday, Dec. 3, Rev. F. M. Pickles received 7 into full membership and took 4 on probation. Rev. J. G. Rutledge, of the Detroit Conference, preached here on the evening of the above date, and conducted an evangelistic service of unique character and effectiveness.

## Lynn District

**Chelsea, First Church.** — Through the kindness of a noble and generous woman, the free use of an attractive parsonage has been given to the church for several years, and makes a considerable saving to the treasury. Dr. Philip L. Frick, the pastor, has been preaching a special series of Sunday evening sermons on the general theme, "The Gospel in God's Creations." The topics were: "The Glory of the Heavens," "The Mystery of the Sea," "The Grandeur of the Earth," "The Marvels of Animal Life," "The Wonders of Vegetation," "Man, the Miracle." A successful autumn bazaar has just been held, netting a handsome sum toward the payment for a new kitchen and the general church expenses. Rev. E. P. Telford will lead in special services, Dec. 3-17. Dr. Frick preached the Thanksgiving sermon for the union service of the Chelsea churches. What the relationship of the two Methodist churches will be in the future, is now in settlement. Immediately after the destruction by fire of the splendid Mt. Bellingham Church, which, under the magnetic and spiritual leadership of Rev. A. H. Nazarian, was enjoying greater prosperity than for many years, the official board of the First Church sent a unanimous invitation to their sister church to consider plans for a union between the two societies. Some reasonable obstacles are in the way of such action, but the radical changes in the population of the city during the last ten years seem to prove the wisdom of now making a union. The official board and the pastor and Presiding Elder Leonard may be counted upon to consider this important matter from all its viewpoints.

**Group Meetings.** — The group made up of Natick, with Rev. Alexander Dight, pastor; South Framingham, Rev. L. W. Adams, pastor; Cohituate, Rev. A. W. L. Nelson, pastor; and Saxonville, Rev. John Bowler, pastor, has been having meetings, one week in each church, with excellent spirit and good results.

**Topsfield.** — The pastor, Rev. Herbert S. Dow, has been preaching a series of sermons on "The People's Book — Pilgrim's Progress." These closed, Nov. 26, with a very large congregation to hear the last sermon. In the morning of the same date the special Thanksgiving service

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State kind and color desired. If engraved, 75 cents per pair extra, with not more than three letters on a buckle. Photos reproduced, 25c. per set of two, to fit buckle.

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Largest Suspender and Belt Makers in the World.  
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Our suspender booklet, showing many styles adapted for every purpose, and giving valuable information about correct dress, will be sent FREE ON REQUEST.

was of unusual interest, with a strong sermon by the pastor and fine music by a chorus choir and soloists.

**Rockport.** — Sunday, Nov. 26, was an unusually interesting day for this church, Rev. L. P. Causey, pastor. Bishop Mallalieu preached the missionary sermon in the morning. Subscription cards were passed, and when they were collected it was found that five times as much had been subscribed as the congregation paid last year. At this time it looks favorable for an increase in the Sunday-school offering over last year. Bishop Mallalieu addressed the school, and charmed the children and young people with his interesting memories of missionary lands. In the evening the Bishop addressed a union temperance meeting in the town hall. The address was a thoughtful, vigorous arraignment of the saloon, and a strong appeal was made to the temperance people to unite with the Anti-Saloon League for the destruction of the liquor traffic.

**Ministers' Wives' Association of Lynn District** was very delightfully entertained by Mrs. Donald H. Gerriah, the pastor's wife, and Mrs. C. Howard Fisher, at the latter's home in Cliftondale, Nov. 14. A dainty lunch was served at 1.30, after which the president, Mrs. Joel M. Leonard, conducted the formal exercises of the meeting. Mrs. Edward S. Best led the devotions. After the business a pleasing program was enjoyed. This included piano solos by Miss Minnie Sampson, of Saugus, reading by Miss Pearl Goddard, of Cliftondale, and duets by Mr. and Mrs. C. H. Fisher.

**North Andover.** — Recently 15 have been received on probation and 4 by letter. The "Harvest Festival and Farmers' Supper" netted \$115. The pastor, Rev. Geo. E. Sanderson, and his people are rejoicing in the receipt of two \$200

## Santa Claus Invites You to Hurry to Toyland --

Not much space here for detail. Just an invitation to come and bring the little folks along; and a great big word of welcome. Santa Claus is at home to the boys and girls of Boston and vicinity. He wants to see every one of them before Christmas. If the children who come to see him are accompanied by adults, he will give them a beautiful and interesting souvenir of the occasion. Once again a Hearty Welcome.



THE DAYLIGHT STORE  
**GILCHRIST CO.**  
BOSTON'S FASTEST GROWING DEPT. STORE  
WASHINGTON STREET THROUGH TO WINTER STREET



checks from friends in the town, for the new parsonage fund. The religious interest is good.

**Reading.**—A union temperance service was held in this church, Sunday, Nov. 26. About 700 people were present. An address was delivered by Hon. B. B. Johnson, of Waltham. In the evening of the same day the pastor, Rev. W. W. Bowers, preached to the Firemen's Association, sixty of whom were present. The congregation numbered more than 400. The music was given by the children's choir, which numbers fifteen young people from the Sunday school, and is proving a valuable help to the work. A layman speaks in high praise of the pastor's labors, and reports that the Sunday evening congregation has increased during the last year from about 100 to 150. G. F. D.

### N. E. SOUTHERN CONFERENCE

#### Norwich District

**Mapleville.**—The church at Mapleville expects to begin the erection of a new edifice next spring. The deed for the lot will be in the hands of the building committee in a very short time. A fair was held, Nov. 9-11, in aid of the building fund. Merchants of Providence, Woonsocket and Pascoag gave many valuable articles, which were sold to good advantage, and the people of the community patronized it well. A very interesting feature of one day was a baby show, which drew a large crowd. The fair netted something more than \$150, though some of the friends of the enterprise predicted failure from the beginning. Various other organizations have recently held fairs in this place which have netted good sums of money by resorting to all kinds of lottery devices. When it was announced that this fair was to be conducted on a different basis, many said it would not be a financial success; but the church has shown this community that gambling is not essential to a successful fair. A furniture store in Woonsocket gave a Morris chair, and friends gave enough to purchase it for the parsonage. The society now has in cash and pledges about \$3,500 for the new church enterprise. About \$6,000 will be needed to finish and furnish the edifice according to the contemplated plans. The pastor, Rev. E. S. Hammond, is working hard and successfully to complete this task in the near future. He is also doing a good work for the church along spiritual lines.

**Glendale.**—This place has suffered greatly as the result of removals during the last few years. Three Sunday-school teachers, one of whom was president of the Ladies' Aid Society, have removed within a year. Besides this, death has decimated the ranks. Miss Onell is greatly missed. But the community is interested to keep up the finances of the church. The Sunday-school is holding its own in point of numbers and interest, and the attendance upon the services of the church, while not large, continues about the same as it has been for the last few years. A revival of religion would be a great blessing to Glendale. Rev. E. S. Hammond is also the pastor of this church, in whose interest he is constantly planning and working.

X. Y. Z.

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### VERMONT CONFERENCE

#### Montpelier District

**Woodstock.**—The special services conducted by the pastor, assisted by some neighboring pastors, have resulted in great good to the church. Some backslidden church members have been helped, and several have asked the prayers of the church; 7 have been received on probation, and others will be received later. Nearly sixty of the new Hymnals have been put into the church.

**Quebec.**—At a recent afternoon service there was a good company out, and the pastor reports an increased attendance. One person was received on probation—the result of the special meetings on a near-by charge.

**Hartland.**—Repairs on the church and parsonage are progressing finely. It will be several weeks before the work is all done. Mrs. Miller's health was such that it was thought best to seek a warmer climate. Accordingly she, in company with her daughter and granddaughter, has gone to California, where a married daughter resides. In course of time Mr. Miller will go, his health being impaired through overwork for the cause in Hartland. This charge owes the pastor a large debt of gratitude.

**Thetford Centre and North Thetford.**—The people of this double charge have made the coming of the bride and the return of the groom, their pastor, memorable in many ways. As they drove into the yard of the new parson-

age for the first time they found the house open, warm, and a good supper prepared through the thoughtfulness of some of the ladies of the parish. The evening of Nov. 21 a reception was given at the parsonage, at which about one hundred persons were present, a generous company driving up from North Chetford. At the close of the evening Mr. Davis, spokesman for the company, expressed the good wishes of all parts of the large field and presented Mr. and Mrs. Wells with substantial tokens of good-will from their parishioners. There has been real advance on this charge during the last eighteen months.

**Montpelier Seminary.**—Dr. Bishop is hard at work, but happy in his most worthy task of raising the endowment for the school. He is meeting with encouragement at every turn. Let the friends of the school continue to pray and work in harmony with the principal!

**Windsor.**—Rev. F. T. Clark's illness, reported in a previous issue, proved more serious than was then supposed. It is stated at this writing that he has so far recovered as to be able to leave the charge for a vacation of a few weeks.

**Wilmington.**—Although this people insisted on not having a preacher sent to them this year, the elder has been here twice. On the last Sunday service at the close of the sermon a collection was taken for missions, and \$12.24 in cash and pledges was received. One Civil War veteran requested that his \$2 be divided with Freedmen's Aid, since he fought to free the black man. The same Sunday the elder drove to Jacksonville and held service with the people there.

**Weston.**—The ladies of the church netted \$71 from their fair, and have expended a part of the money in building new steps for the church. Rev. F. A. Woodworth is universally respected on both parts of this large charge, which he has faithfully served for nearly four years.

**Preachers' Meeting.**—A very profitable meeting of the preachers was held at Bellows Falls, Nov. 13 and 14. The pastor at the Falls was tireless in his efforts for the success of the meeting. About sixteen preachers were present. Three or four were detained on account of serious sickness, at least; two in the northern section were in the midst of extensive repairs; one was with excellent excuse looking after recent converts. No doubt others had

good reasons for absence. Rev. M. H. Smith reported at the opening of the meeting, but was called home that same evening by a telegram announcing that his aged mother had suffered a shock. The sympathy and prayers of his brothers went with him on his sad errand.

**Brownsville.**—The church has been slated at an expense of about \$200. This was an improvement greatly needed in order to protect the well-appointed and attractive interior. With the outside painted during the year, our property is now in good shape. Mrs. Legg, the wife of the highly-esteemed pastor, has organized a Junior League of 41 members, thus again bringing to the fore the work with the young people, which was so prominent in this charge a few years ago. The former pastor of this people, Rev. F. H. Roberts, who took a supernumerary relation at the last Conference, is supplying at Waitsfield for the remainder of the year. It is reported that attendance at the public services is increasing, especially at the Sunday evening service.

**Bellows Falls.**—The ladies of the church have sent to the Daughters Home in Portland about \$70 worth of first-class supplies. Nearly one-half the value of the entire lot was new, and counts as cash. Rev. L. O. Sherburne was very thoughtful and picked up the old edition of the Hymnal when the new ones arrived and placed them at the disposal of the presiding elder. Through this thoughtful action Weston and Landgrove have been supplied.

**South Londonderry.**—The ladies of the church here have thoroughly renovated their hall and provided for it new tables and chairs. They now have a very convenient and homelike place for their social gatherings. Rev. J. H. Bennett has been holding some meetings outside the village.

**Rochester.**—Reopening here is set for Dec. 13. The pastor will be glad to welcome former pastors and old friends of the charge at that time. W. M. N.

#### St. Albans District

**Stowe.**—An increase of interest was manifest among the people at the quarterly meeting on this charge. At the love-feast before the morning service the Master was consciously present with His people. The pastor, Rev. J. Q. Angell, supplies a union work at a place called "The Branch" in the afternoon. The finances are quite well in hand, and the work seemingly prospering.

**Waterbury Centre.**—This charge continues to thrive under the care of Rev. G. W. Douglass, one of our youngest preachers. During last month he was the preacher at our State Hospital for the Insane at Waterbury. The presiding elder had the rare privilege of stopping at the Sunday-school here and occupying a teacher's place with a class made up largely of young people. It was a means of grace to find such a class of interested young people in the present-day Sunday-school.

**Waterbury.**—A fair-sized congregation greeted us on Sunday evening in the beautiful church in this village. Rev. W. S. Smithers, the pastor, received recently 3 on probation, 3 into full connection, and 2 by letter. If Waterbury does not regain some of the ground lost in later years, it will not be the fault of the pastor. A good old time revival would do much for this place.

**Middlesex.**—Here a few faithful ones are holding on with but little to encourage them. We still hold to the view given in a previous communication, that until we shall get something for a meeting place that shall be distinctly Methodist, we cannot hope for an advance. The church, once owned largely by the Methodists as pew-holders, is almost altogether in the hands of the Unitarian society; and while they allow the Methodists to worship there under certain restrictions, we do not have a rallying place we can call our own. We have not yet given up raising enough money to buy a Methodist chapel in this village. If Methodism is driven out, there will be no evangelical church in this town. Some of you come to our help!

**Fairfax.**—This charge is on the upward grade. Rev. G. W. Burke is much beloved, and is meeting with large success. The finances of the year are well in hand. The benevolences have all been presented, and there is a promise

that the full apportionments will be met. Sixty new Hymnals have been placed in the pews, and thirty at one dollar each taken by families. Sixteen persons were recently received from probation. A new organ has been placed in the vestry by the Epworth League.

**Westford** is supplied by Rev. A. H. Sturges, who rides sixteen miles every Sunday to meet this appointment. This is one of the places where there should be a federation of churches. Three separate societies in a village so small that it would be difficult to support one pastor if the three were made one, yet each society clinging with such tenacity to denominational lines that they live or exist apart at a poor dying rate! Our Methodist Church seems to be the strongest, yet it is far from being strong enough, and probably never will be, to stand alone.

**Binghamville.**—Rev. A. H. Sturges is the resident pastor, and is giving his time and strength to the work on this charge apart from what service he renders at Westford. Faithful in all his ministrations, deservedly popular among his people, his fifth year of service here is proving equal to any preceding year, if not in advance. On a dark, stormy Sunday night, with slush and mud inches deep, each company carrying their own street light, a congregation greeted the presiding elder which in numbers equaled those seen on pleasant Sunday evenings in larger and more prosperous villages. A Mr. Thomas, recently deceased, left \$1,000 to this church, and they have now come into possession of the same. At a quarterly conference the subject of proportionate giving was discussed, and a layman said: "There would doubtless be more of systematic benevolence if our preachers would preach to us more on the subject of Christian giving. I have been a member of the church sixteen years, and have never heard a pastor preach a sermon on that line." How many other laymen might say the same thing? H.

#### NEW HAMPSHIRE CONFERENCE

##### Concord District

**Haverhill.**—Rev. W. P. White has just brought to a close a series of special services which have been held for four weeks. During this time eight responded to the invitations and sought salvation at the altar. The entire church was deeply impressed, and a profound religious atmosphere prevails, so that the outlook in things spiritual is most promising. Nov. 12, a class of 8 was received into the church. Mr. White was assisted in these services by Revs. Wm. Magwood, A. H. Drury, and Guy Roberts. The new Hymnal has been put into this church. A young people's meeting is now held Sunday afternoons which is well attended. Recently a contest was held in the Sunday-school, which resulted most beneficially. The Ladies' Aid So-

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A California Evangelist

Evangelist Hugh E. Smith is holding his first meeting in New England in Grace Church, Cambridge, and is making a splendid impression as an earnest, sincere and efficient preacher and leader. There have been good results in the quickening of the church, reclaiming of backsliders, and conversion of those who had never before made any profession. Mr. Smith is thoroughly familiar with his Bible, and uses it much in his preaching, which is strong and without a single sad of doctrine, and with no waste of time in combatting the fads of others. His leadership is without any set notions as to how things should be done; his invitations are simple and straightforward, with no clap-trap methods of catching people off their guard. He always makes effort to magnify the office and place of the pastor, and never seeks to supplant him. He has no pictures to give away, no books to sell, no paper to get subscribers for, and no mining stock to promote. He comes the nearest possible to a man with one work, and appears to be "determined not to know anything," in his evangelistic work, "save Jesus Christ and Him crucified." In personal appearance he is a refined gentleman, and in all the social relations a most delightful companion. Mr. Smith goes to Philadelphia, at the solicitation of Bishop McCabe, for the months of January and February, and has his dates filled until late in the spring, with many more requests for engagements. The evangelist is the son of Dr. W. T. Smith, formerly missionary secretary, now the presiding elder of Boone District in Iowa. His residence is in Los Angeles, California, where he has been prominent in both Methodist and business circles, was a member of the last General Conference as a layman representing the Southern California Conference, was chairman of the local committee which cared for the Conference, and is a member of the commission on Aggressive Evangelism. He will be welcomed to New England whenever he may come again for visit or labor.

clety cleared \$28 with a chicken-pie supper. Everything about the church is prosperous.

**Concord, First Church.** — The work in all of its departments in connection with this charge is moving on pleasantly and successfully. Sunday morning congregations are good, and there is harmony and great hope among the people. The Sunday school averaged during the past two months 25 per cent. more than the corresponding Sundays of last year, while Rally Sunday brought together the largest attendance in many years. A laymen's temperance meeting, in charge of the temperance committee, proved helpful and interesting and served to

bring out a splendid congregation. The annual harvest supper, in charge of the men, was the most successful ever held by them. The Intermediate League has just sent a barrel of clothing to be distributed among the poor whites of the Tennessee Mountains. The Senior League has just issued an illustrated calendar for 1906, containing topics and Scripture references, church services, and photograph of the pastor. Speaking of attendance at church services, it might be said, in passing, that one week recently there were present 94 persons at the cottage services and weekly prayer-meetings. Rev. William Ramsden, the efficient pastor, is just beginning the evening work for Sundays. This will include a series of illustrated lectures, biblical and missionary in character. Mr. Ramsden was very successful with similar lectures last year, packing his house each night, and in all probability will see his success duplicated this winter.

**West Campton.** — As usual with this brother, Rev. A. H. Drury, our pastor in this charge, is showing himself to be a workman that needeth not to be ashamed. Everything about his parish is well and faithfully cared for. Mr. Drury was the Memorial Day orator in his town.

**Warren.** — Rev. C. W. Taylor is doing some excellent and solid work in this extensive charge. The people to whom he ministers say that he gives to the Gospel no uncertain sound, his pulpit standing for the great fundamentals

in religion. All reports at the first quarterly conference were of an encouraging nature.

E. C. E. D.

## Dever District

**Haverhill, Grace Church.** — Nov. 5, Rev. H. D. Deetz received 16 into the church — 9 from probation and 7 by certificate. The morning congregations are excellent, and the evening assemblies for social services (in the vestry) are said by the older brethren to be the largest for years. Some 175 to 200 copies of the new Hymnal are in use. Special services for two weeks are to be held at once. The immediate purpose is to secure spiritual victory for the people of the church and congregation. The intermediate Sunday-school classes are to meet each week, with competent leaders, for prayer, testimony and Christian guidance. Time will also be given for instruction and work in sewing, basket making, etc. The Epworth League is in the best condition for many years. A class for the study of evangelism has been organized and is busy at its task. A missionary library has been voted. All departments of the League are in active service. In this waning fourth year of Pastor Deetz' service, the general outlook at Grace Church is an encouraging one.

**Somersworth.** — Rev. A. E. Monger is in charge. Since the close of the vacation season fresh activity in lines of church work has appeared. The Epworth League, with its new officers, is interesting new young people. The League has charge of the Tuesday evening prayer-meeting, the pastor being at the School of Theology in Boston. The monthly socials of the League are well attended. The Ladies' Aid proposes certain lines of effort by which its treasury may be replenished without the usual sale. A recent dinner netted \$25. The Boys' Club hopes for a course of entertainments — perhaps two lectures and a concert. The Sunday-school interest and attendance are gratifying. As quite a surplus is now in the treasury of the church, certain needed repairs on the edifice are ordered. Pastor and people are in close and cordial sympathy. The outlook is promising.

**W. F. M. S.** — The district Association held its annual meeting with the church at Somers-

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worth, Nov. 7. The following officers were elected: President, Mrs. A. A. Perkins, Somersworth; vice-president, Mrs. George Davis, Dover; recording secretary, Mrs. Guy Chare, Smithtown; treasurer, Mrs. B. M. Skeels, Lawrence. Mrs. E. W. Phillips, Haverhill, is still the district secretary, and Mrs. A. W. Chadwick, Portsmouth, Conference treasurer. Mrs. S. E. Haynes, Haverhill, was elected superintendent of children's work. About 35 delegates from other churches were present. The afternoon session was of great interest. Miss Mabel C. Hatford gave an address concerning her work in China. Chinese curios brought by her were on sale.

**North Wakefield and East Wolfboro.**—Rev. L. N. Fogg is busy in these places. At the first he has repaired the parsonage, building on a kitchen and enlarging the dining room. A woodshed also has been provided. There is now as parsonage property a cottage of seven rooms, a shed, hennery, and a generous stable, all connected. This advance has been secured for about \$400.

At East Wolfboro special meetings have been held for nineteen evenings. The converts and reclaimed backsliders number 36, most of whom are over thirty years of age. Husbands and wives and business men of the town sought the Lord, kneeling at the mourner's bench, with tears, and were ready with earnest, positive testimony at every subsequent service. Where only two were found to pray or speak, with eight or ten in attendance, Pastor Fogg on a recent Sunday night saw 84 present, several prayers were heard, and 37 witnesses declared the praise of Him who still "receiveth sinners." Rev. Messrs. Holmes, Huse and Frye, with Deaconess Mabel Ridgway, were helpers in these meetings, and Mr. Fogg in turn is a helper in their fields.

**Portsmouth.**—Rev. J. L. Felt is pastor. Nov. 12, Rev. O. S. Baketel visited this former field of labor, much to the pleasure of many, and presented the claims of the S. S. Union. The school made an offering of \$7.25, and the kindergarten class received the Union "Honor Banner" because of the largest class offering. Cottage class-meetings are in vogue at present, and a generous growth of attendants and interest appears. The new church question is much in mind, and the need thereof is becoming positive. The Sunday-school has felt compelled to leave the vestries because of discomfort there. The location for the possible new edifice is still undetermined, but may soon be fixed. At the parsonage much solicitude has been, and is, felt for the invalid daughter of Mrs. Felt, who has just returned from a stay at the Cottage Hospital of the city, where surgery has been essayed in hope of relief from severe pain. With much patient sweetness protracted suffering has been borne by this invalid. The hope of better things is now present.

**Salisbury.**—Group-meetings have been held by the pastor, Rev. L. C. Brown, in which he was fraternally helped by Rev. Messrs. Cilley, Tibbets, and Gamble, his neighbors, and by Dr. J. F. Spalding, a local preacher of Salisbury, formerly a member of the New Hampshire Conference. The services were spiritual and profitable to the church and beyond. Two elected to begin a Christian life. The general quickening of the church bears fruitage in the Sunday services. Attendance in the Sunday-school is at high water. Mr. John H. Pillsbury, superintendent, is alert and faithful. Congregations, morning and evening, are increasing. The song service of a choir of eleven men is a strong and attractive feature. The Epworth and Junior Leagues are doing well. The outlook is cheer-

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We have landed within the past two weeks by steamers "Saxonia" from Liverpool 15 packages, by the "Amerika" (at N. Y.) from Hamburg, 20 packages, by the "Bulgaria" from Hamburg, 68 packages, the "Siberian" at San Francisco from Kobe, 12 packages, and by the "Marquette" from Antwerp, 3 packages, adding novelties to our stock embracing the newest things now seen in the best china shops of London, Paris and Berlin.

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ing. The two boys of the parsonage have been ill, but are now gaining.

Personal. — Dr. Sanderson has appointed Rev. Noble Fisk preacher in charge of Moultonville and Tuftonboro. May the strength of this worthy brother be as his need.

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Act now, and save yourself perhaps untold suffering, for piles lead to fistula and the deadly cancer. Our three fold treatment cures to stay cured, because it is constitutional as well as local, and we want you to try it at our expense. One dollar is little to pay if cured. Send no money — just the coupon — to Dr. Van Vleck Co., 8 T 9 Majestic Bldg., Jackson, Mich. Write today.

## A Card

Will the brethren of the Maine, East Maine, New Hampshire, Vermont and New England Conferences, the Portland Ministers' Meeting, kindly accept my sincerest thanks for their helpful letters, words of condolence, and resolutions of sympathy in my recent bereavement?

W. P. MERRILL.

Brunswick Me.

W. H. M. S. — The Lynn District Association will hold a meeting at South St. Church, Lynn, Wednesday, Dec. 13. Sessions at 10:30 and 2. Delegates and a report expected from each auxiliary. A good program has been prepared. Luncheon, 15 cents a plate.

ADELAIDE E. TROLAND, Cor. Sec.

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NOTICE — MAINE CONFERENCE. — The superintendent of the Deaconess Home in Portland, Me., is planning another Rummage Sale for the poor, about the second week in December. All kinds of clothing for children of all ages is especially needed. Free transportation will be given by writing the supply secretary, Mrs. A. T. Craig, Westbrook, Maine, a few days before sending. Men's and boys' clothing is also desired.

MRS. ANNA ONSTOTT,  
Cor. Sec. W. H. M. S.

Old Orchard, Me.

METHODIST SOCIAL UNION. — The December meeting of the Union will be held in Lorimer Hall, Tremont Temple, Monday, Dec. 18, at 5 o'clock. Orchestral music at the social hour from 5 to 6. Dinner at 6 sharp. The after-dinner exercises will be short presentations of Boston as a new home from the immigrant's point of view, not statistical nor missionary, but as certain workers among their own people may see the questions from the Jewish, Greek, Italian, Swedish, or other standpoint.

Dinner tickets at \$1.50, and season tickets at \$5, will be on sale at the ticket office, Tremont Temple, after 9 A. M., Monday, Dec. 11. Coupons may be exchanged for dinner tickets at the same time and place.

MARSHALL L. PERRIN, Pres.  
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28 Court St.

## GOOD NEWS FOR THE DEAF

Mr. George P. Way, the inventor of the Way Ear Drum, is himself a living witness to the efficacy of his marvelous invention. Mr. Way, who is a local preacher in the Methodist Episcopal Church, and who formerly had charge of the mammoth electrical plant of the Detroit Y. M. C. A., was deaf for 25 years; in fact, before he perfected his discovery he was known as the deaf engineer of Detroit. Mr. Way's affliction was so distressing that he was practically debarred from enjoying the conversation and society of his friends. Today, with one of his drums in each ear, Mr. Way can hear clearly the lowest tones used in ordinary conversation. Mr. Way's efforts in his own behalf met with such a remarkable success that prominent Detroit business men have given him financial aid to place the Way Ear Drums before the public. Any one suffering from deafness should write personally to Mr. George P. Way, 1214 Majestic Bldg., Detroit, Mich. He will frankly tell them whether they can be benefited by his ear drums or not.

W. H. M. S. — The annual meeting of the Cambridge District Association will be held in Harvard St. Church, Cambridge, Thursday, Dec. 14. Sessions at 10 and 2. A fine program is being arranged. Will each church on the district send delegates, and each auxiliary report? Luncheon served. Take any car for Harvard Square; leave at Prospect St.

MRS. E. J. FOLSOM, Dist. Sec.

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## A Special Request

The Conference Temperance Society rejoices in the increased interest and activity of all the churches in the cause of temperance. Leaders like Bishop Lawrence are urging the voters of their churches to fidelity to their civic duties, and requesting them to register their disapprobation of the liquor traffic at the coming election. And while our Methodist preachers are urging this important duty upon the voters, especially upon the young men who have just become voters in their several congregations, is it not an opportune time for such of our schools as have not organized as temperance societies so to do? And as these schools are organized as temperance societies the Society will appreciate the favor if the several pastors will notify the undersigned of the fact.

J. H. TOMPSON,  
Pres. Conference Temperance Society.

## Church Organs

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W. F. M. S. — The regular monthly meeting of the New England Branch of the W. F. M. S. will be held in the Committee Room, 86 Bromfield St., Wednesday, Dec. 13, at 10 a. m.

MARY L. MANN, Rec. Sec.

GOSPEL TEAM OF SCHOOL OF THEOLOGY. — The Gospel Team of Boston University School of Theology has been reorganized for this year. For information and appointments, address the manager, R. W. SCOUTEN, 23 Mt. Vernon St., Boston.

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CONSUMPTION

## Seventy-Fifth Anniversary, First Church, Pawtucket, R. I.

The First Methodist Episcopal Church of Pawtucket, R. I., has just passed a glorious week in the celebration of its 75th anniversary, Nov. 12-20. Properly speaking, these services were in observance of the erection of the first church edifice in 1830, as for more than thirty years previous to this date Methodism had been preached in Pawtucket by itinerants, local preachers, and supplies from Providence, who held forth on "free grace and full salvation" in the homes of the people and in a "little red schoolhouse" situated not far from the present site of the church. Through the persevering efforts of Israel Washburn, a local preacher, a meetinghouse was erected and dedicated in 1830, on the land now occupied by the present church edifice. This building was repaired and painted in 1841, but seems not to have satisfied the wants of the society even then, as in a year's time we read it was "moved back, made into a dwelling-house, and a new church edifice erected in its place." This latter building was dedicated, Aug. 10, 1842, with Rev. Robert Hatfield as pastor, and the year following saw a large increase in its membership. This edifice was altered and improved from time to time to meet the requirements of the congregation — it was cut in two and a piece put in; it was raised up and a vestry built under. In 1860 over \$6,000 was spent in improvements. Thus it served the people for fifty-two years, with its tall spire pointing heavenward and its long flight of steps in front like a Jacob's ladder over which passed many a saint of God. In 1894 it was decided that its mission was ended, and the present convenient modern structure, valued at \$30,000, took its place. The latter was dedicated March 20, 1895, during the pastorate of Rev. P. M. Vinton. A new parsonage was erected in 1887, during the pastorate of Rev. A. W. Kingsley, at a cost of \$7,000. The Pawtucket church is the mother of Centenary Church, Attleboro, organized in 1864; of Embury Church, Central Falls, in 1868; and of Thomson Church, Mineral Spring Ave., Pawtucket, in 1870; and is the "grandmother" of two churches — Charley and Berkley, branches of the Attleboro society.

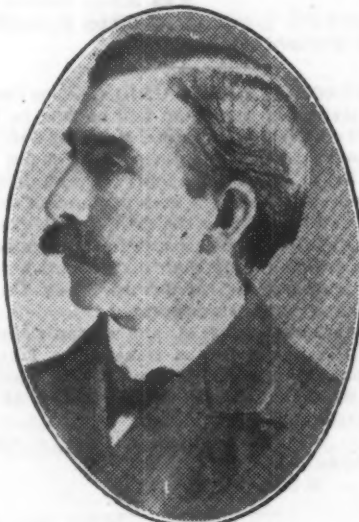
Anniversary week was full of good things, beginning Sunday morning with the unveiling of a beautiful memorial chancel window, representing the "Ascension," which was followed by a most eloquent and appropriate sermon on "The Ascension" by Rev. C. W. Holden, a former pastor, now stationed in Watertown, Mass. The church was filled, the music appropriate and inspiring, and the week's celebration most auspiciously begun. The evening service was equally good in every respect, Presiding Elder Coultas preaching an inspiring sermon on "The First Church," taking his text from Acts 11: 22, and the music by the choir being especially fine.

Monday evening was in charge of the Epworth League. They secured Rev. W. I. Haven,

D. D., of New York, who gave a masterful address on "The Mastery of the Mind."

Tuesday evening was under the auspices of the Woman's Missionary Societies — the Foreign being represented by Mrs. Wm. Thurber, daughter of the late Dr. Wm. Butler, and the Home by Mrs. T. J. Everett, president of the Conference Society.

Wednesday was "the great day of the feast,"



REV. S. A. ROSS

being in the hands of the Ladies' Aid Society, but only a meagre outline instead of the delightful details can be given. At 6:30 there was a reception and social hour, and at 7:30 a turkey supper was served to 250 guests in the Sunday school room, which was profusely decorated with flags, fruit and flowers. Then came the post-prandial speeches. Rev. S. A. Ross, the pastor, made a felicitous speech of

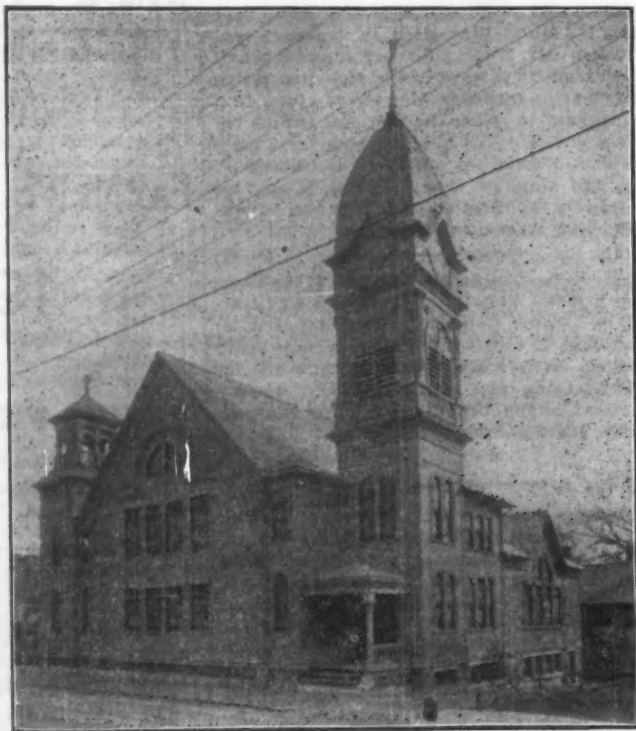
son, Revs. C. W. Holden, C. A. Stenhouse, and T. E. Chandler; "Our Sunday-school" (John 21: 15), A. J. Nickerson, who was superintendent for thirty years; "Our Trustees and Stewards" (Acts 6: 2-7), C. C. Burnham; "Our Young People" (1 Timothy 4: 12), Miss Hattie Hughes; "Our Women" (Psalm 4: 3), Mrs. R. N. Warburton. Music was furnished by the orchestra of the Sunday school, and several solos were charmingly rendered. It was truly "a feast of fat things," physically and intellectually.

Thursday evening was in charge of the trustees and stewards, and Rev. P. M. Vinton preached a sermon remarkable for "depth of thought, beauty of language, and brilliant flights of fancy," from the subject, "Forward," taken from Ex. 14: 15.

Friday evening the church was crowded by an appreciative audience who listened to a delightful musicale by the choir, who gave four selections: "Te Deum" in F, by Kolzschmar; an anthem by Schaecker, "My Faith Looks Up to Thee"; a part song, "The Mellow Eve is Gilding," by Holden; and the anthem, "Who is Like unto Thee?" by Lansing. The organ recitals, the soprano solo and violin solos, were especially pleasing.

The second Sabbath dawned in splendor, and the four services were all largely attended and listened to with profound attention. Beginning at 9:30 was an old-fashioned love-feast, led by Dr. Talbot, full of interest to all. At 10:45 every seat was filled, and a most eloquent sermon was preached by Bishop E. G. Andrews. His theme was, "Charity Out of a Pure Heart," and he commanded the profound attention of all from beginning to end. At 5:45 there was a union service of the Epworth Leagues of the First, Embury and Thomson Churches, at which the Bishop spoke on "Service" to a large and appreciative audience. The closing service was at 7 P. M., and was addressed by Rev. John Krantz, of the Methodist Book Concern, New York. His text was from Mark 15: 24. He emphasized the fact that "humanity was eager to enjoy the benefits of Christianity while ignoring or despising the source from which they flow." An old fashioned altar service was then held, and several expressed their desire for a higher life.

Thus was the week's rejoicing brought to a happy close. The weather was delightful, the audiences large, the sermons, addresses, music — everything — excellent. KARL.



FIRST METHODIST EPISCOPAL CHURCH, PAWTUCKET, R. I.

welcome, and then the historian, Mrs. M. F. Perry, president of the Ladies' Aid Society, read an outline history of the church, introducing "toasts" at suitable intervals and calling on various speakers to respond. The "sentiment" of each toast was an apt Scriptural quotation. The toasts were: "Our Pioneers" (1 Cor. 8: 6), Rev. E. C. Bass, D. D., of Providence; "Our Churches" (Acts 16: 5), Rev. P. M. Vinton, of North Easton; "Our Offspring" (Jer. 17: 8), Rev. J. O. Randall, Centenary Church, Attleboro, Rev. J. H. Buckey, Embury Church, Central Falls, Mr. A. A. Thomson, Thomson Church, Pawtucket; "Our Pastors" (Heb. 11: 39), former pastors present — Revs. M. J. Talbot, E. F. Jones, H. B. Cady; and letters read from Mrs. J. W. Willett, Mrs. G. W. Ander-

This body of ours is a wonderful repair shop, in which nature is constantly at work replacing the worn out tissues. Under normal conditions this work goes on smoothly, and the body is kept in perfect condition — healthy. But when from overwork, mental strain, or accident, the vitality consumed and the natural waste are in excess of what nourishment and rest can replace, the body suffers correspondingly. Nerves unstrung, weak, exhausted, enfeebled condition, wakeful nights, irritable temper, loss of appetite, deranged digestion, headache, neuralgia, poor memory, mark the victim of excess waste — lost vitality. The system needs a nerve medicine — a nerve tonic. Nothing else will answer. Dr. Miles' Restorative Nervine is prepared for just such cases. It feeds the nerves, and gives energy and vitality to the whole system. Try it today.

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## Maine Conference Deaconess Home

The 4th annual meeting of the Maine Conference Deaconess Home board was held at the Home, 211 Oxford St., Portland, Nov. 20, at 3 P. M., with a large attendance. The report of the superintendent, Mrs. H. Ida Benson, showed faithful work for the year: Thanksgiving, 1904, many hearts were made glad by the contents from generous baskets sent out, and the Thanksgiving party given at the Home. At Christmas a dinner was given, and a "Christmas Tree and Fireside Entertainment" provided presents and a good time for the six nationalities present (men, women and children). In February a rummage sale was conducted for the poor, when \$78 was realized. Two socials were given for the poor at the Home, a lawn party for the kitchen-garden children, a Fourth-of-July picnic for the Italians, and an outing for the poor tired mothers and shut-ins. A parlor sale, just held, netted \$65. Mr. Costantino Panuzio, an Italian student at Kent's Hill, assisted at the Italian Mission during the summer vacation, and on his return he took with him one of the Italian boys. During the summer an Italian Epworth League was organized, and a church "class," with Mrs. Benson as class-leader. Surely a good work has been accomplished, when we remember it is only fourteen months since this mission was started. Miss Jones, a nurse deaconess, has come as a new worker. Already plans are being made for an Italian dispensary. We are sorry to report that Miss Hayward has been obliged, on account of failing health, to return to her home in Illinois. A rummage sale will be held the third week in December. Please forward supplies at once, and make an extra effort to send all kinds and sizes of children's clothing.

The treasurer, Miss Flora V. Lord, in making her report, said that it only takes about \$1,100 cash to carry on the work, and yet she was sorry to report that it was necessary to borrow \$100 to pay all obligations. If all our churches would send cash as well as supplies, and all would "help a little," we could close next year's work with a "balance on hand" instead of a "deficit." If each church in the Conference would make an annual contribution of the small amount of \$10, it would give us sufficient money to carry on the work. Cannot we make some definite pledges at the Conference Deaconess anniversary? At last we have a "nest egg" for a permanent Home fund. Mrs. Sarah Conforth, of Skowhegan, Me., has given the first amount — \$100 to name a room for her late husband. The small sum of \$5,000 would secure a place suitable for a Home. If it has been "in your heart to do something, some time," do not put it off until too late. If you cannot spare the money now, remember the Home in your will, or if you only need the interest on your money, let us have it on the "annuity plan" — we to pay you interest as long as you live, and the principal to come to us upon the death of the giver.

The following officers were elected: President, Mrs. E. C. Chase; vice-presidents, Mrs. C. H. Simonds and Mrs. T. F. Home; recording secretary, Mrs. Lovell; corresponding secretary, Mrs. Frank Hazelton; treasurer, Miss Flora V. Lord, 408 Forest Ave., Portland.  
(Mrs.) ANNA ONSTOTT, Cor. Sec.

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The unusual pressure upon our columns this week necessitates the postponement until the next issue of the dedication of

the Acushnet Church, the reopening at Lowell Highlands, and the centennial celebration at Winthrop.

## Editorial

Continued from page 1480

simple comment in this book. It is another contribution to the growing body of religious literature that makes Christian nurture practicable and effective."

The editor received, unsolicited, Dec. 4, from Dr. C. C. Bragdon, of Lasell Seminary, his personal check for \$500 for the needy superannuate ministers, their widows and children, of the New England Conference. This is characteristic; and if all our well-to-do laymen were equally generous, no one of "these worthies" would suffer for the common comforts of life.

The gratification over the relief of the Methodist churches of Worcester from debt — all starting the year 1906 free and unembarrassed — will be heartily shared by the Methodists in New England. Webster Square and Coral St. will burn their mortgages, Dec. 21. The Worcester City Mission and Church Extension Society, of which Mr. A. B. F. Kinney is president, deserves profound gratitude for this much desired result.

We have so long thought of Springfield, Mass., as a model New England city, that we confess to being rudely shocked as we read, in the *Springfield Republican* of Nov. 27 the abstract of a sermon preached by Rev. E. M. Antrim, of Trinity Church, that city, on the previous Sunday upon "What Saloons Cost Springfield." Of the shameful revelation made the *Republican* says: "The figures given, while they seem enormous, are nevertheless correct."

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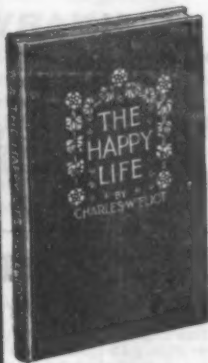
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